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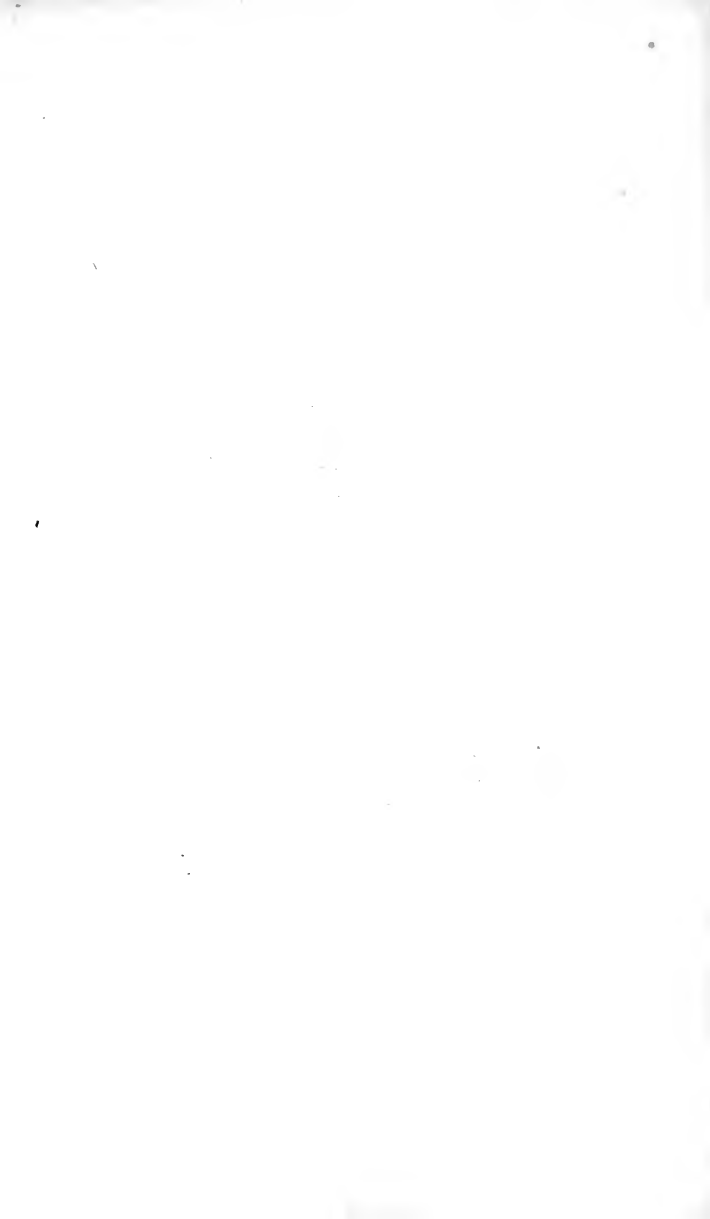






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SISTER

# DAUGHTERS OF CHINA;

OR,

Sketches of Domestic Life

IN

THE CELESTIAL EMPIRE.

BY

ELIZA J. GILLET BRIDGMAN.

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NEW YORK:  
ROBERT CARTER & BROTHERS,  
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"Woman is sitting in darkness, without love to shelter her head, or hope to illumine her solitude, because the heaven born instincts kindling in her nature germs of holy affections, which God implanted in her womanly bosom, having been stifled by social necessities, now burn sullenly to waste, like sepulchral lamps amongst the ancients."



## Introduction.

I HAVE great pleasure, on the eve of departure for our adopted country, in introducing THE DAUGHTERS OF CHINA to THE DAUGHTERS OF AMERICA ; and I am sure that a better acquaintance, such as this little volume cannot fail to secure, will result in great good to multitudes.

In China, as in other countries, woman's influence is immense. It is so in the family, and in the state, in morals and in religion. But what God has ordained for the best and noblest of purposes, is in China exercised for evil, because the Father of Lies has here held almost undisputed dominion. From time immemorial the Chinese Empire has been his grand University, where the most captivating forms of idolatry, have been devised and carried into practice.

In such a state of religious society—where all is set in the wrong direction—nothing but the truth of God—through his blessing—can break up this

dreadful incubus, overthrow idolatry, and bring the people to know, to love, and to serve Jehovah their Maker. The Bible can, and will do all this, as soon as it is given to the people, and they are taught to know, and led to obey it.

But who shall teach the woman of China? The missionary—the ordained minister of the gospel, who goes forth to preach, cannot gain access to the Daughters of the land. The usages of society debar these from the public assembly. Woman, in all ordinary cases, is secluded, and cannot come out to hear the preaching of the gospel.

Shall woman then be there neglected? Can nothing be done to give to her the glorious gospel, and elevate her, to her proper sphere? Let the Reader attentively peruse each successive chapter of this little volume, and the answer to these questions will be easy.

It was my purpose to have written a more lengthened introduction, but the demands on my time rendered this impossible. Still, I cheerfully write these few lines, rejoicing in the opportunity of introducing the Daughters of China, to those of our own native land.

E. C. BRIDGMAN.

SHIP WILD PIGEON.  
OFF SANDY HOOK, OCT. 11, 1852.

## Preface.

To the friends and patrons of Female education in China, we are indebted for encouragement in arranging the following details, relating to the singular and exclusive people among whom we have our chosen home.

The sketch of a small Chinese girls' School, which I have had the happiness to establish in Shanghai, is written for those who feel interested in the Chinese, and contribute to the support of the pupils ; with a view to show, not so much any immediate definite results, as the working of a system, which it is hoped, if carried out with perseverance and fervent prayer for the divine influence, will elevate the Chinese female to the hopes and privileges of woman in Christian lands, and give her the same qualifications to discharge the duties of daughter, wife, and mother.

We have introduced some extracts from a journal, depicting scenes descriptive of idolatry, and visits

among the people of various classes illustrative of the manners and customs of that wonderful country.

From the shortness of our stay in this country, there has been unavoidable haste, in the preparation of the book, which needs apology, and occasions regret. Such, however, as it is, let it tell the tale of woman's condition in that far-off land ; her joys, her sorrows, her hopes, her fears, her perishing need of a Saviour.

E. J. G. B.

## I.

Embarkation—Religious Services—Dr. Milnor—Arrival at Hong-kong—Visit to Canton—Dr. Parker's Hospital—A Walk in the Streets—Shops—Idolatry—The Missionary Work.

It was the last day of the week, the 14th of December, 1844, a cold and frosty morning, when a company of missionaries were to take their last adieu, and for four months, or more, have a home upon the ocean's waste. The call from the land of Sinim had been heard and responded to; the echo had reverberated to the laborers upon that distant soil, "We will come and help you;" and now, with the Captain of their salvation for their leader, and his great commission for their guide, it is believed that all that company rejoiced in the privilege of going forth, and in a strange, and as yet to them unknown, language, to tell a Saviour's

love to those who sit in the darkness of the shadow of death.

But there were ties to be sundered by this step. There were fathers, mothers, brothers, sisters, and other kindred, in that group. For a brief moment there was a giving up of hearts to each other, previous to separation; and then, for the gospel's sake, a giving up of friends and home and native land.

Collected in the cabin, for the concluding services ere the steamer in tow left us, there were two, who "shone in my heart's depths," that accompanied me to the ship,—a sister dear to whom I clung, and that venerated pastor whose "praise is in all the churches." With these my history was deeply interwoven; I felt that I had their approbation in going to China, to teach her daughters the way of Salvation. For years, no sorrow or joy had been mine which they had not shared. Others there were whom I loved dearly and tenderly, and from whom I could not separate without a pang; but these two were associated with me in hours of affliction and bereavement, in



the social circle, in the duties of the Sunday School, in the services of the sanctuary, nay, in all that makes life precious and responsible.

The venerable pastor, whose head was whitened with the snows of seventy winters, stood in our midst. With a countenance always beaming with benevolence, and uplifted hands, he invoked the divine protection and care; a hymn was sung; and then the grasping hand—the last farewell—and the steamer was plowing her way back to the city.

I ran to the stern of the "Horatio," and so did Mrs. G., whose father had just left her. I still discerned my venerable pastor straining his eye and waving his handkerchief; it was the last look of my mortal gaze upon the beloved Dr. Milnor.

After a voyage of one hundred and thirty-one days, a good part occupied in the study of the Chinese language, we arrived at Hong-kong, April 24th. Our large company were hospitably entertained, for some days, by the different missionary families and that of the English chaplain in Victoria.

During the month of May, in company with some of the missionaries, I paid a visit to Canton; and while in Dr. Parker's family, enjoying the hospitality which his roof always affords the stranger, he and Mrs. P. accompanied us to see whatever there was of special interest.

Among the memoranda which I made on that visit, are the following:—

“*May 26th.*—Visited Dr. Parker's Hospital last week. Seeing such a throng of human beings laboring under all sorts of diseases, I could not refrain my tears,—although thankful that they were under the skilful treatment of such a man as Dr. Parker, whose whole soul seems made up of benevolence. He has been very successful in removing the cataract from the eye. Some come here from a great distance perfectly blind; in a few days they return to their homes, laden with Christian books and with the blessing of sight. The largest tumors are removed, and all kinds of surgical operations performed without one cent of remuneration.

"27th.—Went out to walk, in company with Dr. and Mrs. Devan, through some of the principal streets of Canton. We passed along without molestation; the Chinese, at this time, were very respectful.

"Some of the shops are very handsome, well stocked with goods, and arranged with taste. Their specimens of lacquered ware are many of them elegant and costly; their work in ivory is ingenious and beautiful. Fans of every price and variety may be purchased, and the Chinese costume is quite incomplete without one. In their dwellings they have so little regard to ventilation, that the fan is in constant use, and almost indispensable.

"Most of the streets are very narrow and thronged with people. We found the most agreeable way to visit the shops was to go in the evening. Mrs. Parker would send word to some of the merchants, whom she knew, that she had some friends who wished to see their curiosities, and appoint a time for the purpose. They would obligingly allow us to come, light the shop brilliantly, and close the

doors, that we need not be molested by gazers from without.

“Encouraged by Dr. and Mrs. Devan, who had previously tried the experiment, I ventured actually to take a walk in the streets of Canton, or rather in the suburbs, for no foreign gentleman, as yet, in his own costume can go inside the walls, except at the risk of life, much less a foreign lady.

“We visited the ‘Ningpo Exchange,’ a large and massive structure, built in native style. Here were apartments devoted to business, to their meals, and to the worship of idols. Here was a splendid image of Buddha, with incense burning before him. There were large drums and gongs to call the people to worship, and to wake up the dumb idol. Before it was the soft cushion for the kneeling devotee, and everything about the image was gilded, carved and shining.

“It seemed to me I could sympathize with Paul, ‘Who felt his spirit stirred within him when he beheld the city of Athens wholly given to idolatry.’ It is even so here, every

shop has its idol, with candles and incense burning before it.

"There were also connected with the Ningpo Exchange accommodations for the 'sing-song' (theatrical amusements). From this, we went to the Old Tea Exchange, where the idolatrous preparations were much the same.

"We extended our walk to the wall of the city, the great western gate, whence issued throngs of Chinese. Females are seldom seen in these crowds unless it be boat women. We met a man with some images, which I purchased and sent to the Sunday Schools."

Under this same date I find also recorded the impression that these scenes made upon my feelings.

"The missionary work appears unspeakably glorious and desirable. The wonderful manner in which this great Empire has been opened to the gospel, exceeds the most sanguine expectations of missionaries who have been long in the field. We observed the monthly concert of prayer Monday evening, in Mrs. Parker's parlor, No. 2, American Hong; and on

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Sunday evening the Lord's Supper was administered to seven individuals—Dr. and Mrs. Parker, Mr. McGregor, the English Consul, Mr. Lewis, Mr. and Mrs. Woods, and myself. Far from the lands of gospel light, and the sanctuaries where we were wont to keep this feast, we found it 'good to be here;' because Jehovah our God was present in the person of his Son, in accordance with his blessed promise, 'Lo, I am with you alway.' "

## II.

Character of the People—Flower Gardens—Visit to Chinese Ladies—Mrs. Pwan—Manners and Customs—Death of Mrs. Pwan.

DURING this visit at Canton I was desirous of learning as much as possible in the way of studying the character of the people, among whom I expected to find a permanent home; and, through the kindness of Dr. and Mrs. Parker, opportunities for observation were not wanting.

On one occasion we visited the Hwa-ti, or flower-gardens, above the city on the opposite side of the river. The Chinese are very fond of flowers; the poorest boat that floats upon the water bears marks of this prevailing taste; perhaps there may be but one pot with a plant, yet there is something in that little boat that is green and flourishing.

To a stranger the effect is pleasant; there is something hopeful to be looked for in minds capable of reading the "alphabet of angels," although they may be at present degraded by the dark folds of heathenism. Hundreds of families are reared in boats, which in Canton are rowed by women.

The Chinese, too, have their public gardens, with plants in every variety. In these gardens there are many dwarf shrubs in the form of animals, trees, and boats. These shrubs are trained to represent the ostrich, antelope, deer, or anything to which the fancy leads. In addition to these natural objects, artificial ponds, rocks, caverns with winding passages, ornamental bridges, and summer houses, decorate their grounds: the beautiful lotus is extensively cultivated, and everything is arranged in their own native style. But it is the people especially whom we wish to study, and it was the condition of woman in particular that led us to China, so let us pay a visit to some Chinese ladies, whose sphere, according to their own classics, is in the "inner apartments." There



are some forms of etiquette to be observed. Before we can be admitted, we must send word the day before, and one messenger perhaps will not be sufficient, but a second and a third before we can actually be on our way. I will again revert to the journal.

“*June 3d.*—On Friday last we prepared ourselves in our best attire to accompany Dr. and Mrs. Parker, Mr. and Mrs. Carr, of Hong-kong and some English gentlemen, to wait upon Mrs. Pwan, the lady of Pwan Tingkwa, a salt merchant of wealth, and who is somewhat favorable to foreigners.

“The only mode here of travelling any distance is in boats and Sedan chairs. In this case, as there were several ladies, we took four Sedans, each borne upon the shoulders of two men called ‘coolies.’ We were preceded by Dr. Parker, while the other gentlemen walked by the side of the Sedans. We left the Hong at one o’clock, having received intelligence through a messenger sent at twelve, that ‘his excellency was not up.’

“The weather was extremely warm; but,

having to pass through several streets, in order to avoid the gaze of the Chinese, we had the curtains of the Sedans closely drawn: it was almost suffocating, but fifteen or twenty minutes brought us to our destination. The front gate was opened by attendants in waiting; and the Sedans were lowered to the ground with care, in an open court. The gentlemen and ladies were respectively directed to different apartments, with the exception of Dr. Parker, who, acting as interpreter for the ladies, was allowed to accompany us.

“The room was full of children and women, from their appearance, I should judge, in subordinate capacities, such as nurses, waiting maids, &c.; also, some old women as supervisors; in all, probably, not less than thirty individuals. These came as much to see the sight as we did; and did not hesitate, at once, to examine every part of our dress, and pass comments thereon, as well as on the lightness of our complexions, which always attracts the notice of a Chinese lady, and she contrasts it with her own tawny skin.

"All this is done without the least thought or intention of being impolite, indeed, they begged us to be seated at small tables accommodating two persons, with a chair at each end. The receiving apartments are furnished in this way. Baskets of flowers suspended from the ceiling, and a view in the open court, or perhaps a garden, give these rooms a more cheerful aspect than the external part of the dwelling without windows would lead one to anticipate.

"Pwan Tingkwa is employed in the service of the government; this gives him some distinction. He has ten wives. The lady of the house, or 'number one wife,' did not make her appearance until a little time had elapsed. At length she entered the room, and the others gave place, while she received her visitors and refused to sit herself until every one of her guests was seated.

"She was a beautiful young creature, not over twenty-one years of age. Her hair was arranged in their usual tasteful manner, and adorned with flowers, pearls, and other orna-

ments. She was attired in a simple dress of grass-cloth, tight about the throat, with large sleeves, exposing a beautiful hand, and wrist full of bracelets. Underneath her grass-cloth tunic, she wore an embroidered skirt, that nearly concealed her little feet. Her manners were graceful and elegant. To the remarks of the ladies she responded courteously, never allowing herself to sit while any of the ladies were standing.

“Tea was served in small cups with covers, but without milk or sugar. Soon after this we were invited into another apartment. Mrs. Pwan, our lady host, took Mrs. Parker by the hand and led the way, while several other of Mr. Pwan Tingkwa’s ladies attended to the rest of us, and we followed; the company of relatives, nurses, servants and children succeeded, all eager to satisfy their curiosity by gazing at us.

“A repast was prepared, consisting of jellies, fruits, nuts, &c., which in the East is called Tiffin; the Chinese call it ‘a bit for the heart.’ It was easy to distinguish *the* lady of the house:

she moved us to be seated, while she presided, the others standing, and the servants fanning us while we partook of the delicacies. According to Chinese etiquette, Mrs. Pwan passed some fruit or jelly on her fork or with her chop-sticks to each lady, and we would return the compliment, she rising very gracefully and receiving it; they even go so far as to put it into your mouth.

"Tiffin being finished, we repaired to her private bed-room. It was furnished with a mirror, bureau, bedstead with mattress, the bed-clothes neatly laid in folds, and put aside in the back part of the bed. We followed Mrs. Pwan, all the attendants accompanying us, through the different apartments of this spacious building, still unfinished. The carving was elegant. The rooms were furnished with divans, centre-tables, mirrors, and chandeliers. The ceilings were beautifully painted with birds and flowers. A gallery was appropriated to the 'Sing-song' (theatre).

"In going down the stair-case, we passed the room where 'his excellency' and guests

(the gentlemen who accompanied us) were regaling themselves with refreshments; they could not help turning their heads to catch a glimpse of the fair Chinese ladies. At length the time arrived for us to leave; the females of the house, one and all, retired to the inner apartments, and the gentlemen conducted us to our Sedans. On returning home, we suffered our faces to be exposed, and gazers were not a few, eagerly striving to get a peep at the 'fau quipo' (foreign devils' wives), as they stigmatized us.

"While I was thus occupied on the other side of the globe, every day's observation afforded matter for reflection and thankfulness. Each hour brought new evidences of our heavenly Father's care. It seemed to me that friends were raised up to make me feel so much at home among that strange people, in answer to the prayers of Christians in America. I knew, I felt, that I had those prayers. Their influence followed me from day to day; and while I was enjoying all this, my mind would revert to those Chinese ladies, and the sex in

general. I could not learn that one in Pwan Tingkwa's household, knew how to read in her own language; and as to their employments, much time is spent at the toilet, embroidery perhaps occupies a part, and then the amusements of the theatre, and others equally frivolous fill up the rest. Not many months after this visit, I heard of the death of Mrs. Pwan, and also learned that her husband was never pleased with her.

"I remember one of our company once asked him, how he passed his time? He replied, his wives were all over his house, and he amused himself with them."

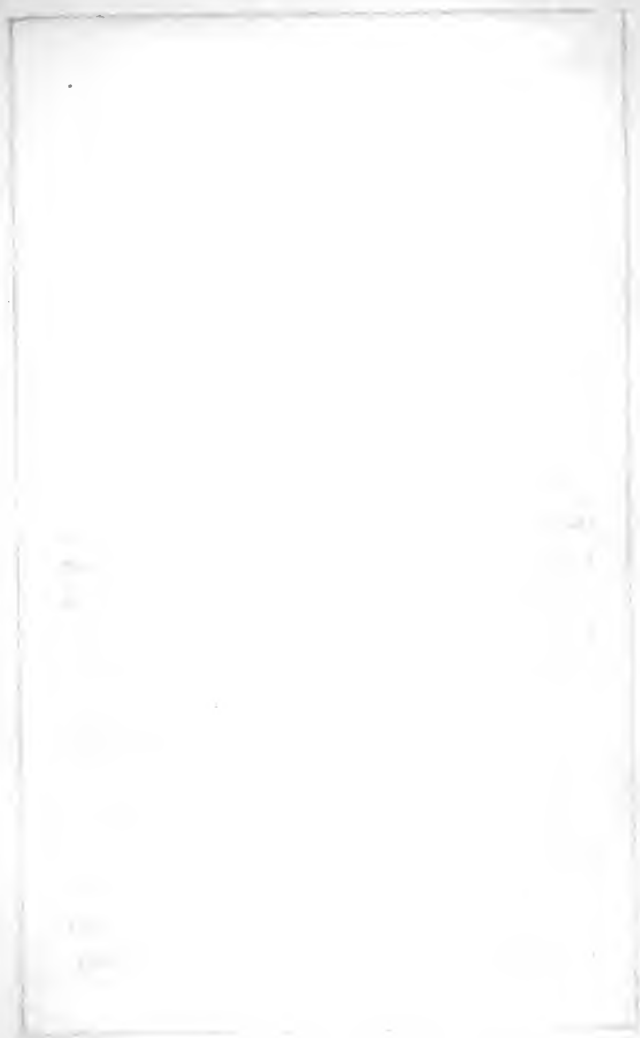
### III.

Female Education—Chinese Ladies, their Dress, Domestic Character and Mental Qualities—Females, till recently, inaccessible—A Class of Pupils—Sze Ping, a Native Convert—Study of the Language, &c.

FEMALE Education, in China, is still in its incipient stage of progress. Though all true Christians will readily admit that it is the steady and holy influence of the Gospel that has given her, in enlightened countries, her true position in society—the position which the great Creator designed she should occupy; yet but few have begun to realize what woman is without the Gospel.

The Chinese lady, in the better classes, is not without attractions; she is generally bland and courteous in her manners; her toilet is often arranged with taste and beauty; though her decorations are usually profuse and gaudy.







H. W. H. Del.

Chinese Lady.

Her dress is well adapted to the season. In the heat of summer, her attire is simply grass-cloth ; as the weather becomes cool, this is exchanged for silk and other richly embroidered materials.

The whole Chinese system of ethics requires females to be so secluded that their opportunities of intercourse with foreign ladies are few ; when they do meet them, however, their address is singularly confiding and affectionate, and they enter into conversation with sprightliness and vivacity. But what do they talk about ? Your age ; the number of your children ; your ornaments ; the style of your dress ; and your *large feet* !

Examine the countenance of the Chinese : the features are regular ; and though there are peculiarities which mark the race, such as the obliquity of the eyes, flat nose, tawny skin, and when uneducated a certain inane expression common to both sexes ; yet when the Chinese lady is favored with an interchange of sympathies with one of her own sex from another country, there is light in her eye and joy

in her heart ; it is not the flash of a bright and highly cultivated intellect,—for, alas ! she is not considered worth the pains, time and money, of being taught to read ; but the women of China have souls ; and there are deep fountains there, sending out, as far as their situation admits, streams of maternal and sisterly affection. And there are fountains of evil too, and the courses that issue from them are broad and deep. Ungovernable temper often spreads discord in the domestic circle, and the strong folds of idolatrous superstition bind her tender offspring by an oath of perpetual fidelity to the altars of false deities.

My marriage, which took place June 28th, 1845—though it did not change my purpose of being useful to Chinese girls, did, for the time being, affect a change in my destination.

In August of that same year, I found myself one of a household composed chiefly of Chinese who daily joined us in morning and evening worship, but the way was not yet opened for me to get access to females ; prejudices were

still strong against foreigners, and I must wait awhile for an open door.

In the absence of Mr. Williams, who was on a visit to the United States, Dr. Bridgman, besides preaching the gospel wherever he could get an audience, in the street, in the Hospital, or in our own dwelling, had charge of the printing-press, and I acceded to his request to devote a part of every evening to the instruction of the Chinese lads in the printing-office. There were also some Chinese acquaintances who joined them. This arrangement was productive of reciprocal benefit.

Having as yet a very limited knowledge of the Chinese language, which was my daily study, of necessity, English was at first and in part the medium of communication; yet by this means I added to my little stock of Chinese words and phrases which I always needed at command.

Of this class of pupils, there was one young man whose name was Sze Ping, who with great docility and perseverance applied himself to study. As he advanced in the knowl-

edge of English phrases I gained a corresponding advantage in Chinese.

As we were enabled to understand each other, it was interesting to draw his attention to religious truth. To the doctrines of the Cross, he invariably tendered the listening ear. He continued to come, as opportunity was allowed him, until we left Canton for Shánghái, which was nearly two years. We have since had the pleasure of hearing that he has professed his faith in Christ, having afterwards been more fully instructed by other missionaries, and by the faithful evangelist Liang Afah.

The care of my family, the instruction of this class and the study of Chinese, gave me full occupation during my first two summers beneath a tropical sun.

In regard to the study of the language it may not be inappropriate in this place to say a few words, and to exhibit some conclusions drawn from observation and experience.

It is to be apprehended that not a few who have a desire for missionary life, are hindered from going to China from an idea, which seems

to prevail very much in America, that the difficulties of acquiring the Chinese language are insurmountable. Should not the Christian, who feels an inward call to "Go teach all nations," beware of heeding suggestions which may come from the father of lies, or a spirit of sluggishness in his own breast?

The Chinese written language, without doubt, is very copious. The number of written characters can hardly be ascertained. But does any one suppose that it is necessary to have at command one half or one quarter, of these written characters, in order to impart a knowledge of the simple truths of the gospel? If so, allow me to remove that impression.

The number of spoken dialects is also very numerous, and some knowledge of the local phraseology is certainly indispensable. The means of acquiring this are very simple; *mingle with the people; hear them talk; and learn as the little child does.* Indeed we must follow our Saviour's direction, and "become as little children," in order to get access to the Chinese mind.

To habits of daily intercourse, it is thought by some who have been long in the field, should be added a few hours of study on the written character. This exercise, if it is not too long at one time, is pleasant, and will afford a variety of occupation.

Christian missionaries, of course, differ in their views on this subject, and pursue various methods. There are some, whose knowledge of the character is very limited, who are very successful preachers of the gospel, and are readily understood by the Chinese. I have in my mind's eye, one well known to the Chinese in all the region where he lived, who by his constant practice of being familiar with the people, wearing a smile, and greeting his acquaintances in a kind and friendly way, possesses an influence in that neighborhood which will never wear out. Such a one learns to reach the heart of the heathen; the children recognize the feeling, and to them such a missionary is always welcome.

The health of several persons has been seriously injured, and some have lost it en-



tirely, by too close in-door application, to Chinese during the first or second year of a residence in the East, and then too, if a feeling of discouragement takes possession of the mind in the outset, it acts like an incubus—induces sedentary habits, and often the individual disheartened, sinks under the pressure of disease, or returns to his native land.

The Saviour's example is a safe one; he went daily among the common people and sympathized with them in their joys and sorrows. A knowledge of everyday life, in China, enables one to acquire the art of adaptation among them with more success—and this is necessary to "win them to Christ."

Let none, then, be discouraged. A cheerful temperament, a mind disciplined either by education or intercourse with society, one who understands the "trap to catch a sunbeam," and who has a knowledge of common things as well as of the higher branches of education, and who possesses an ordinary share of perseverance, can go to China and aid in the glorious work of reclaiming her millions from the

thralldom of sin and Satan. There are difficulties to be encountered, obstacles in the way, but they can be overcome. This is one sure way, "I can do all things through Christ who strengtheneth me;" therefore, let not "Satan hinder you." An individual once remarked to me, in conversation, "that she did not believe the Chinese could ever be converted." I do not hesitate to say that such an one made a mistake in going to China; but if some who have neither youth nor quickness of parts on their side; but with some knowledge of the world; themselves and, (what is still more valuable,) an experience of what the precious Gospel is to their own souls, can go and acquire enough of that difficult language to say, "Believe on the Lord Jesus Christ and thou shalt be saved," let not others be hindered that are panting for usefulness. There are such in that distant field, and they are happy in their work, and would not exchange their situation, if they could, as long as health continues, for an abiding sojourn in their own happy land, the region of

high intellectual culture, of light and knowledge.

There will be some, I trust, who read these lines that will be anxiously inquiring, "Lord, what wilt thou have me to do?" If the way is opened, let not the great enemy "hinder you" from going to China. Three hundred and sixty or four hundred millions of her sons and daughters are waiting to receive the gospel. Who will claim the privilege of imparting this blessing to them? 'Tis true it is a dark land, it is very far away, the dangers of the sea are to be encountered. The manners and customs of the people are entirely different from our own; they are a people of a strange and difficult language. Deeply enveloped have they been in the folds of superstition and heathenism, till a thick darkness has gathered over them, whose influence may be felt even by the christian missionary. It is a land without a Sabbath. Many are the days devoted to expensive processions in honor of their gods; but no Sabbath stillness reigns in those walled cities, nor throughout the length

and breadth of the land. But Creation has a voice in China as well as in America. The sun shines as brightly o'er her hills and dales; the birds sing as sweetly in her groves; the clouds sail as beautifully through the ethereal blue; the moon does not withdraw her shining, and the Christian can look up and say, "My Father made them all." Now the heathen Chinese heeds not this voice in nature; he is besotted, low, sensual, wedded to his idols, grovelling in the dust. The same Saviour died for them as for us; and where should we be now, if He had remained with his Father, "in the glory which he had with Him before the world was?" The foreign missionary's home is often his sanctuary. Though all around him is dark, he has "light in his dwelling." He has an altar to his God, the only God of heaven and earth—his Bethel, which the "angel of the covenant overshadows." And though sometimes "cast down through manifold temptations" and discouragements, yet the promises are sure. His Lord knows it all; and strengthening himself in God, he be-

believes that the ends of the earth shall see his salvation, and counts it his highest privilege to labor and wear out and die in the service of his Lord and Master Jesus Christ.

## IV.

Dragon-boat Festival—Temple in Honan—The Evangelist Liang Afah—A Company of Ladies—Visit to a Native Family—Ladies unable to read—Chinese New-year—Liang Ateh—Bible Class.

AMONG the annual celebrations in China, that of the *Dragon-boat Festival* is connected with sacrifices and divine honors to a deceased minister of state. The term "Dragon" seems to be applied to the boats used on the occasion, on account of their being after the likeness of that monster.

The story is, that this minister, some centuries ago, conferred great benefits on China, that he presented petitions to the Emperor, which being rejected, he then threw himself into the river and was drowned. Every year the people commemorate his good deeds, by fitting out long narrow boats with drums, a gong,

and flags of various colors. These boats are filled with men dressed in the most fantastic manner; the river is covered with them; they row up and down all day, beating their uncouth instruments, of unearthly sound, to find the body of the minister. Their motions and gestures are like those of madmen. Another reason given is, that they wish to drive the devils out of the river.

To one newly arrived from a Christian land, these scenes are very saddening, and deepen the conviction of the need of the gospel here. It may do for the worldly mind to say, "The religion of the Chinese will do for him, and that of the Hindoo will do for him," but there is nothing holy and sanctifying in services like these, nothing that can fit an immortal mind for heaven.

By referring again to the journal, we can visit the temple or Jes-house, at Honan on the opposite side of the river.

"The buildings of this temple are of brick, of dark lead color, with extensive gardens attached, surrounded by a high wall. In the

gateway are two large, hideous-looking figures, images of deified warriors, to guard the entrance. A broad pathway conducts us to the Temple, shaded on each side by the extended branches of the beautiful Banyan.

"We are not permitted to enter the Temple, during the worship, but must stand at the door to witness the idolatrous services of this deluded people. Before us are three large and splendid idols, called the past, the present, and the future Budhas. On the right and left are many other images of Chinese deified heroes.

"There are about one hundred and sixty priests now connected with this Temple. They shave all the hair from their heads, and lead a life of celibacy and idleness. At this time, I counted twenty-two performing their evening vespers, some of them very old men. They dress in loose garments, with a kind of mantle thrown over their shoulders, and are generally very uncleanly in their appearance.

At this time one of these priests was stationed near a gong, and the rest stood in a







Heathen Temple.

straight line before the idols ; at a given signal, they clasped their hands and with great apparent devotion repeated a prayer to the god, then fell upon their knees, and repeated this homage several times. After this a young priest, rather more cleanly in his apparel than the older ones, walked to the altar, took a stick of incense to the vase, where it was to be burnt before the idol, and went through an unmeaning ceremony I did not comprehend ; he next poured out a libation of wine, and prostrated himself before the idols, as did all the priests, knocking their heads on the stones several times ; after this, two or three marched around the hall to the beat of the gong, repeating or half singing some prayers which closed the service.

“Following a guide we repaired to the garden. At the extremity of this, is a small building or furnace, where the bodies of deceased priests are burned, and another where the ashes of the dead are deposited in earthen jars.

“The name of the Temple is Haichwang, written in characters over the door.

"*Dec. 29th.*—To-day I have had a visit from six Chinese ladies. Liang Afah came to see us, with his wife, mother, and several other friends, one of whom was baptized yesterday. Making use of as many Chinese words as I had at hand, I treated them as courteously as I could. One of the females had the smallest feet I have yet seen, about as large as those of a child three or four years old. It was with great difficulty that she could get down stairs. They all went into the printing-office, and saw the printing-press, which was quite a curiosity to them.

"*Jany. 27th, 1846.*—Chinese New-Year's Day. This is a great holiday in China; all business is suspended, and some of the shops are closed for two weeks. Regular employment gives place to carousings and the discordant sounds of their miserable musical instruments. The morning of this day is more like the Sabbath stillness that reigns over New England, than any other day in the year; about noon a few persons are moving, and some calls are made; the second and third

days still more. The streets are full of people in their richest attire, bowing, complimenting, shaking not each other's hands but their own, and almost touching the ground with their heads. Gentlemen are carried about in Sedans, with servants following, one of whom has his hands full of cards, which he leaves at the doors of the houses where their friends reside.

On this day, the first of the year, the number of beggars, seen in the streets, and at our doors, is greatly increased. These holidays, as in our country, are times for giving and receiving.

*"July 28th.*—The Son of Liang Afah, Liang Ateh, formerly a pupil of Dr. Bridgman, called to pay his respects for the New Year. His dress gave him quite a commanding appearance. The under garment, which came nearly to his feet, was of figured Canton crape, of Mazarine blue, and lined with handsome fur. A belt of black crape confined it around the waist, and in this belt on one side, was an embroidered fan case, and a watch on the other. Over this was a garment of fur, which came

down below the waist, with sleeves lined with purple satin, and leggins and shoes of the same rich material. His whole figure was surmounted by a cap, somewhat after the official style. I told him if he were to make his appearance in one of our large cities, he would draw as much of a crowd around him as we did when we went to Honan.

But there is something more interesting to us than New Year ceremonies. There is a Bible Class in my husband's study, composed of several old men who seem to be sincere inquirers after truth; they read the Scriptures with diligence; they express themselves dissatisfied with their own religious system, and wish to know about the *new* doctrine. We believe that Jehovah, the true God, will have a remnant to himself from among this people.

## V.

Kwei-lum—The Word of a Chinese—A Visit from Mr. Chamberlain—Chinese Ladies—Mrs. How-kwa—The Mother's Heart—Curiosity—Ordination of J. G. Bridgman—A Romantic Grotto—Infanticide.

THE study of the language, the instruction of the class of lads, and other varied duties of a missionary life had hitherto filled up each succeeding hour.

On one occasion my teacher introduced a nephew of his, requesting the privilege of his becoming a pupil. He was a lad of pleasing exterior; neat in his person, and with a countenance remarkably intelligent and amiable. At one sitting he mastered the twenty-six letters of the alphabet; and his progress was so rapid, that it was thought best to place him at the school of the Morrison Education Society in Hong-kong. His name was Kwei-lum.

The father of this lad came frequently to the house, professing to be seeking employment. He had pursued at one time the business of fortune-telling, and afterwards of school-teaching; yet he seemed still dissatisfied that he could get but a poor support for his family, who lived at a distance in the country. He said he had one married daughter, and one little girl about seven years of age.

As yet I had not been able to get a little girl, although I had made several efforts to do so; there appeared to be such a want of confidence in foreigners.

As the father of these children was fond of calling at Dr. Bridgman's study, we asked him one day to bring his little girl to us, and we would feed, clothe, and instruct her, and treat her as our own child. The distance in the country where his family resided was about three days' journey. He said, when he visited the city again, he would bring her.

This was the word of a Chinese, and we thought it was very doubtful whether the child ever came, for as yet we knew not of a single



instance in Canton, where a female child had been given up to a foreign lady for education.

*"February 23d, 1846.*—Residing at Canton, we are seldom without a guest. At present, we are favored with the company of Mr. Chamberlain, from the Sandwich Islands, where he has lived twenty-three years as a missionary. We feel ourselves benefited by the presence of such a man. He is here to recruit his health, which a laborious life and long residence in a warm climate has prostrated. But his spirit is so meek and lovely, his daily walk so consistent, his submission to his Father's will so entire, one cannot fail to learn lessons of humility from such a disciple of the Lord Jesus.

"This pleasant tropical winter has infused new vigor into our frames, after the long enervating hot summer. Residents have to learn how to live here; and of one fact they soon become convinced, that they are incapable of the same amount of continued exertion as in their native clime.

“On the 3d inst. I enjoyed another visit to some Chinese ladies at the house of How-kwa, one of the Hong merchants. We are allowed to pay our respects to them; but, alas! their lords will not permit them to reciprocate this visit in our own dwellings; the higher class at least will not, those in more humble life are not so particular.”

Our party consisted of J. D. Sword, Esq., five children, and two nurses; Mr. and Mrs. Delano, child and nurse; Mr. Trott; Dr. and Mrs. Parker; Dr. Bridgman and myself.

On this occasion boats were in requisition, instead of Sedans. The gentlemen went in one boat, and the ladies and children in another.

As we drew near to the landing, the ladies in full Chinese dress made their appearance on the terrace; it seemed crowded, and they were all chatting together. As we were leaving the boat, we were met by a man whose duty it was to conduct us to the female apartments.

Mrs. How-kwa, a lady in middle life, gave

us a polite reception, and introduced her son, a young man, who kept close by her side. There were a good many ladies present, and our conductor, as we passed along, remarked, "This is Mr. How-kwa's number two wifoo," "this number three," "number four," and so on.

These ladies, although handsomely dressed, carry in their manner and bearing a sense of inferiority, which it is rather painful to witness. They regard themselves and act in a subordinate capacity. They are sometimes purchased for a sum of money, which varies I apprehend according to their youth and beauty; and their condition is so humiliating, that in some cases it is a state of servitude, and they may be discharged at the pleasure or caprice of their lords.

Mrs. How-kwa was a more dignified lady than any I had previously seen. She evidently did not consider these "small wives" (as they are sometimes called) on an equality with her, though she could claim all their children as her own. I suppose if a concubine be

sent away she cannot usually have her children to solace her loneliness, in a state worse than widowhood; and yet if it be her master's pleasure he can compel her to take them, if he does not wish the trouble and expense of maintaining them, which is often the case if they be girls.

When we look at woman's condition in China, in all its aspects, we need not wonder that before her female offspring have drawn but few inhalations of a heathen atmosphere, with the prospect placed before the child which the mother knows, and feels in all its force, she quenches the fire of maternal love, and closes its existence by suffocation.

This act I imagine is usually committed immediately after birth. They do not wait for the eye to sparkle, and the smile of the expanding infant to work upon the maternal bosom—this would be too much for a mother's heart, even for a heathen Chinese mother.

The suite of rooms in Mr. How-kwa's establishment was richly and tastefully furnished in native style. Tiffin was prepared, at

which Mrs. How-kwa presided with Eastern politeness and elegance. There was a large company of family connections assembled to see us, and they all talked together.

Foreign children are very much admired by the Chinese, and they were very curious to know how many belonged to each lady. They were exceedingly gratified to hear any of us speak in their own language, and multiplied their inquiries about our country, our manners and customs, as they thought we were able to answer them.

After spending about three hours in answering their questions, and a friendly exchange of courtesies, we returned to the city much pleased with our visit.

In the month of March our missionary friend, Mr. Levi Chamberlain, whose health continued very feeble, instead of returning to the Sandwich Islands embarked for the United States. We were afraid he would find a grave in the deep, but a kind Providence blessed the voyage, prolonged his days, and he was permitted, subsequently, to return to his post,

where, after laboring two or three years, he died in the bosom of his family.

A long time after this, the captain of the ship bore testimony to his sincerity as a Christian, and his faithfulness, on board the vessel, in trying to win souls to Christ. Both my husband and myself love to bear testimony in favor of those who, like Mr. Chamberlain and the other missionaries at the Sandwich Islands, labor long and faithfully for the conversion of the heathen.


“On the 31st of May our cousin James G. Bridgman was ordained to the gospel ministry, Dr. Medhurst of Shanghai, Liang Afah, and Dr. Bridgman being his ecclesiastical council. We had no church to go to, but an ‘upper room’ like that where Jesus often meets his disciples, and there this interesting service was performed, in the presence of all the missionaries in Canton and Mr. Pohlman from Amoy. Dr. Bridgman expected to preach the sermon, but his health was too feeble, and in a few days we were obliged to go to Macao to seek his restoration.”

We spent a week or more in Macao, inhaling the sea breeze, which was very invigorating, and benefitted my husband very much. On a return from one of the many very pleasant walks there, I wrote the following in my journal—

*June 13th.*—Dr. B. and I have just returned from a visit to a most romantic grotto—it is on the sea-shore, and formed by large rocks apparently thrown together in wild confusion. In looking up they seemed as if they were ready to fall and crush us at once. Entwined around these huge rocks are the roots of the celebrated Banyan. Under the shade of these beautiful trees extending far and wide their branches, as well as roots, intertwining with each other, with winding steps leading to them, are the altars of idolatry, dedicated to the goddess of the sea.

“15th.—The Rev. Mr. Pohlman is here from Amoy. He says that infanticide prevails to a great extent there; he remarked, ‘One day I entered one of their idolatrous Temples, when I met a man who had with him a very





interesting child—I was attracted by it, and observed what a pretty child it was; “Yes,” said the father very sorrowfully, “*but it is a daughter!* I have one wife who has had eight children, all girls! I have destroyed five!” To be without a son is considered a great calamity; indeed this man considered it a great disgrace that his children should all have been daughters.’”



## VI.

Tract Distribution—Excursion in a Boat—A Farm House  
—Scenery—A Dangerous Situation—Wounded Boat-  
men—Divine Protection.

IN the months of April and May, the weather in Canton becomes quite warm; and in order to endure the long season of heat, especially as our dwelling was but imperfectly ventilated, being one of the rear Hong, we were obliged often in the cool of the day, to seek recreation. Usually we found these occasions to be good opportunities for Tract distribution, and familiar converse with the people. The following may serve as a specimen of one of these visits.

“From time to time Dr. Bridgman and myself have been out on the river in a small boat, called *tan-ka*, or ‘egg-house’ boat, rowed by a woman and her daughter. These *tan-ka*

women, as they are called, wear nothing on their heads to protect them from the burning sun, and their feet are large, the usual size of ours.

“A day or two since, we landed among some farmers—laboring people, who probably had never before seen a foreign lady. They were very attentive and polite to us, gathered flowers and fruit and presented them to me in particular. I thought this quite condescending. We walked around the rice fields, and distributed books which the people were eager to possess.”

Up to July 25th, 1846, we had experienced in all our excursions, no other than exhibitions of kind and friendly feeling, and we had no fear or hesitancy about going together, anywhere among the people in the vicinity of Canton.

But this was not to last, and we must now turn to the dark side of the picture. The seat of the great Enemy is here, and he only waits for suitable opportunities, for a demonstration, through those over whom he reigns, of his hatred and hostility to foreign influence.

It was Saturday, the close of a warm and laborious week, and our health required a change of scene, the springs of life needed re-suscitating. Dr. Bridgman proposed a longer excursion than we had previously taken, and there were friends with us, who were happy to join the party.

In the early part of this month, July, there had been a quarrel between some of the merchants and people, recourse was had to arms, the mob would not desist from violence, they were fired upon and several Chinese killed. But as the excitement had passed away at Canton, so we supposed it had in the surrounding villages; otherwise we should probably have remained at home.

A Hong-boat was procured. These are used generally by the merchants. They are much larger than the tan-ka boats; one accommodates six persons or more, has a comfortable cabin with Venetian blinds, and arrangements for reclining. Some are even large enough for a centre-table and chairs, and require several boatmen.

Our company consisted of Rev. Mr. Pohlman, who has been before mentioned, and who was then staying in Canton, being treated for his eyes, under the care of Dr. Parker; Mr. Bonney, and Sze Ping, to whom allusion has been before made, and who was then Mr. Bonney's teacher, Dr. Bridgman and myself.

To the places, where we went on this occasion, my husband, in the early years of his residence at Canton, had gone frequently with confidence and without molestation.

On our way, we neared some junks lying in the river, that had come from Siam and Cochin-China; the mast of one of them had been scathed by lightning; and the people were offering sacrifices and giving thanks to the gods for their deliverance from death. The gentlemen went on board, and distributed tracts, and copies of the Testament. Then we passed on, about four miles down the river, and turned into a creek, where was a pleasant landing-place. There we walked up a hill, and came to a farm-house; it was a mere shed, but there was a poor woman there who under-

stood the rites of hospitality. She prepared Tiffin in her humble way, gave us a rough bench, the best she had, and begged us to be seated at the table and take some tea. There was something in her manner particularly attractive, because her politeness seemed to proceed from real kindness of heart. While we were partaking of her good tea, a crowd of people came round to look at us. My costume especially attracted their attention, and I took off my bonnet, and allowed them to see the style in which my hair was dressed; I was quite willing to gratify their curiosity, as they seemed very respectful.

We then walked out to some Chinese graves, built with hewn stones, in the form of a semi-circle. Here they were threshing rice. The prospect from this hill was charming. I had seen nothing that so much resembled the scenery in our dear native land. As far as the eye could reach were hill and dale clothed with verdure, and the river winding along in the midst. On our return, our hostess, above alluded to, told her son to accompany us, and

show us the way down the hill, which he did courteously, and saw us safely in our boat.

We re-embarked, and proceeded on our way, along the creek, passed under a bridge, and came to a Chinese village; the sun was declining; the lengthened shadows of the shrubbery upon the water gave indications of the approach of evening. It being a warm summer's day, I put off my bonnet, and went outside on the deck of the boat to enjoy the cool air. I had not stood there but a moment before Sze Ping said to me, "You had better come inside, those are bad people on the shore."

I observed a crowd of boys and others making a noise; and presently heard the sound of pebbles against the sides of the boat. Sze Ping looked alarmed, and closed the blinds; there came small stones with more force. The excitement seemed to increase; there was quite a mob; pieces of mud, and heavier stones came; we barricaded the windows with anything we could find.

At this crisis two boatmen rushed into the

little cabin wounded, it was fearful—it seemed as if death was very near; the stones grew large and heavy. Dr. Bridgman went out on the deck to expostulate with them; they would not give heed to anything that he said, but replied, “You lie, you have killed our people, and we will kill you;” and the mud and the stones came thick and heavy. I begged my husband to come inside, his situation was so much exposed; he at length yielded to my entreaties; he was covered with mud and dirt, but not wounded.

The two boatmen were sadly cut, and I took my pocket handkerchief and with some cold water tried to staunch the blood—the storm of stones increased; our Venetians were getting broken, and we were expecting every moment to be knocked down by the heavy stones that came in quick succession.

One man with a demon-like expression, plunged into the water, and filched away an oar; and two or three of the boatmen escaped to the shore with fright.

The tide was against us, and we had to pass

under another bridge before leaving the creek. There was one young man, about seventeen, left in the bow of the boat, who remained firm at his post. The mob gathered on the bridge, and as the boat emerged from under it, threw down a stone large enough to sink the boat, or kill any person upon whom it might fall. It struck upon a beam of the boat, cracking the beam, but harming none of us. The young hero of our battered craft took the stone and sat upon it, still rowing with all his might.

This was their last effort; after being a half-hour under this shower of stones, a wall on one side, and a broad sheet of water, on the other, prevented further pursuit. They had done their utmost to destroy the "foreign devils," as they called us; but an Arm stronger than theirs foiled their attempt. We soon reached the Macao passage, a branch of the river above Canton, with grateful hearts to our Heavenly Father for his protection in a time of such imminent peril. Our boat was almost a wreck.



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It was nearly dark when we arrived at the landing; a favorable hour, for we were in a sad plight; my dress was covered with the blood of the wounded boatmen, the others were covered with dirt, though not a hair of our heads was injured.

The heavy stone, which no doubt was intended as our death-blow, was taken home, and weighed nearly one hundred pounds.

The wounds of the boatmen were not serious; medical attendance was procured, and they soon recovered. The young hero, who kept his post, and performed his duty so well, was suitably rewarded; and we presented our thanks givings to our Heavenly Father for so great deliverance.

## VII.

Atin-yau, one of the Class of Pupils—Executions—Conversation with a Linguist—Worship of the Moon—Lord's Supper in an Upper Room—Visit to Ahung's House—Mrs. Devan's Sickness and Death—J. G. Bridgman's Illness.

IN my Journal, under date of September 7th, 1846, is the following account of one of the class of lads connected with the printing-office.

“Death has entered our dwelling to-day; a boy, about seventeen, who has been unwell, only a few days, and a member of the class I am instructing in English, died this evening.

“He was very perverse and obstinate in his disposition, and has given us a good deal of trouble. During the first stages of his indisposition we gave him medicine, and he was recovering, when, unknown to us, he went out, purchased unripe fruit, eat it and immediately relapsed. No remedies then were of any avail.

About 4 o'clock, P.M., he commenced the most distressing yells I ever heard ; Dr. Parker, who was in attendance, said it was delirium in consequence of fever. About an hour since, his cries ceased, and he has expired. His name was Atin-yau.

"8th.—I have been down to the rooms on the ground floor, to look at poor Atin-yau in his coffin. Those who were strangers to the boy, had, in the absence of his elder brother, laid him out in his best clothes with shoes and cap, and they were burning incense at the head of his coffin. These strangers were called in by his brother's friends, to perform these last offices, which they ought to have themselves performed. It seems as if all the other Chinese in the house to-day had been trying to see how much noise they could make, and how much they could laugh and talk, as if they would drive away the solemnity of the scene of death.

"When the poor boy was dying, he was deserted by his own countrymen in the house, while my husband and Mr. Bonney continued

by his bedside until he ceased to breathe. The Chinese will not go near the sick and dying if they can avoid it.

"11th.—The corpse of the heathen boy was conveyed to Macao for burial to-day ; when they started with the coffin they fired off a feu-de-joie of crackers ; and as they passed through the Hong, scattered paper in the form of money to pay the way for the spirit to pass. This is a part of their idolatry for the dead.

"14th.—Yesterday there were eight persons decapitated ; one cut in pieces alive ! They were men-stealers. These executions occur every few days. The Chinese are very severe and cruel in their punishments.

"Yesterday was the Sabbath. I had some conversation with a linguist, a member of my husband's Bible class ; we consider him a true believer in Jesus. He told me how he taught his family, what he learned here about Christianity. When he is absent he employs a female relative, who is indigent, and can read the characters, to go and read the Scriptures to them daily, because the women of his family

do not know how to read. He said that one of the improvements in his wife was, that before she learned the new doctrines, she only washed herself once in two or three days, now she washed herself every day! I told him the necessity of a clean heart; he lamented the ignorance of his countrymen; but I was pleased and amused with his simplicity.

“*Oct. 1st.*—Last evening the Chinese worshipped the Moon. Canton had the appearance of a foreign city, so numerous were the lanterns suspended on bamboo poles in mid-air. The Moon was at the full; and, as I understand, it was the middle of their Autumn. While they were firing crackers, and going on with their idolatrous folly, a few of us assembled in an upper room, in our hired house, to commemorate the Lord’s Supper, it being the first Sunday evening in the month. While preparing for this, my mind dwelt with interest upon the night of its institution, and the probable emotions of the holy mind of the Redeemer, in view of his sufferings.

“*15th.*—A tea merchant, in an adjoining

street, who had given us repeated invitations to come to his house, called, and requested a visit this afternoon. As Dr. Bridgman was out, I told him when he returned I thought we would pay the visit, as he stated that some of his female connections had come a long distance, and had remained a month in the city on purpose to have the opportunity of seeing a foreign lady. He also said he would send chairs or sedans for us. Accordingly we were ready at the appointed hour.

“ Ahung (for that was the man's name) had, as he said, in Canton English, ‘three piece wifoo’—holding up the same number of fingers. We were received much as before, at Pwan Tingkwa's, except that this family lived in plainer style. My husband was entertained in the gentlemen's apartment, and I found my way among the ladies, to manage conversation in the best way I could. It was easy to understand without introduction, who the lady of the house was; she took the lead in everything; had a number of keys by her side, and gave directions to servants. The other two

appeared to be inferior women ; each had children, but *the wife* claims them all as hers. Ask how many children she has, she counts all born in the house. At the Tiffin table, she was particularly respectful to her aged mother, herself standing until the old lady was seated, helping her first, &c. I handed the lady a crimson card on which was printed the Lord's prayer ; she read a few of the characters, but was unable to read the whole of it. I tried to tell her of the doctrines it taught, but it seemed to be a dead letter to her darkened mind.

“ They examined my costume minutely ; placed their hands by the side of mine, by way of contrast ; admired the lightness of my complexion, speaking of their own as black. Finding we could understand each other pretty well, they, as usual, asked all manner of questions, such as, ‘ How long I had been in the country, whether my husband had more than one wife—our ages, children, &c.’ One noticed my large feet, another my hair, another my cape, another the texture of my dress. They seemed highly delighted, and now and then a

merry peal of laughter would come from the whole group, consisting of about twenty women and children. It was nearly dark when we reached home, and it took us about half an hour turning and twisting through the narrow streets, meeting crowds of people. They had evidently been at all this pains, to see us as a curiosity, and they were gratified.

"18th.—How rapidly we pass from one scene to another; the last was the record of a festive occasion, now I must take up the note of sorrow. Our missionary circle is saddened and lessened by the departure, to the better land, of one who was near and dear to us all.

"Mrs. Lydia Hale Devan has been in the missionary field a little short of two years. She has applied herself very closely to the study of the written language, and has made good progress. She has also embraced every opportunity of addressing females assembled for the express purpose of being instructed in the gospel.

"She continued to enjoy her health until about four months since, when she became de-



bilitated, and was strongly urged to leave Canton for a while, and try a change of air and a change of scene. Her views of duty, however, were such that she did not yield to persuasion. About a week since an attack of acute inflammation quite prostrated her remaining strength.

"Last evening, as we were assembled for our usual prayer-meeting in our parlor, word came that our dear friend was fast failing; the services were suspended, and Dr. B. and myself repaired to the dying scene. Unconscious of those about her, she was unquestionably passing through the deep waters; but we felt that Christ was there, and angels were there ready to convey the spirit home.

"Her afflicted husband and three missionary sisters stood by the dying bed. It did not seem like death, but a happy suffering spirit passing away, to suffer no more forever. A few struggles, a few short breathings, and she was at rest.

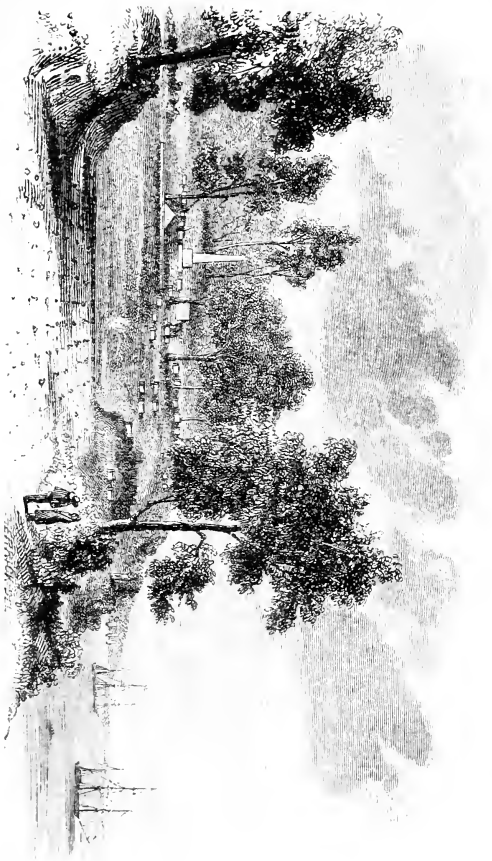
"A few days before she received the information of her dangerous condition with great

calmness. It was not only with submission that her spirit was exercised, but the prospect of exchanging worlds was welcomed with gladness; her faith was strong, she said she had nothing to do but to die, and exhorted those about her to 'fill up the work.' 'Tell my friends,' said she, 'that my trust is in Jesus.'

"It was past midnight (solemn hour) before we finished the last sad offices, and placed the remains of our lovely sister in the narrow house. Some of our own countrymen, with their own hands (for the Chinese will not come near to assist at such a time), bore the mortal remains to one of the spacious front hongs. All was still in the streets as the heart that had just ceased to beat—what an hour was that!

"There is a beautiful spot at Whampoa for a cemetery. After suitable funeral services the next day at the house of J. M. Bull, Esq., the interment took place at Whampoa, near some olive-trees. Some sailors, from the ships at anchor, bore the body from the boat and low-

Whampoa Cemetery.





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ered it to its last resting-place. The American flag in Canton, and on the ships at Whampoa, was half-mast, and there was every demonstration of the highest respect on the part of the merchants as well as the missionaries.

“Had her father and other connections the melancholy pleasure of being present, I think they would have been highly gratified at the propriety of all the arrangements, and the marked attention paid to the memory of so dear a daughter.

“27th.—Our dear cousin, James G. Bridgman, has been very ill with a second attack of fever; he is now convalescing.”

## VIII.

Ah-yee—The Painter's Confession—Filial Respect—Female Deprivations—Liang Ateh—Chinese Dinner.

ALLUSION has been made in a former chapter to the boy Kwei-lum, and to his father, once a fortune-teller.

"*Dec. 9th*, 1846.—To-day the fortune-teller again made his appearance; and, true to his word, brought his little girl with him. She was a child of fine countenance, poorly clad, filthy as a vagrant, though her father made a respectable appearance. He was unwilling to bind himself to any term of years; said she was betrothed; but, being straitened in his circumstances, he was glad to get her provided for.

It was only in consideration of her brother Twei-lum being with us, that she was willing to remain. With us it was an experiment.

I well remember how her appearance affected me. Her skin covered with dirt, her shoes slip-shod, her clothes, what few she had, I suspect had never been washed; she seemed like one uncared for, and I pitied her, and was glad to welcome her to our habitation.

For a fortnight she was so perfectly ungovernable, I fluctuated between hope and discouragement; the principle of obedience was entirely new and strange to her. I never witnessed in a child so young such bursts of passion as she exhibited. She would throw herself upon the floor, kick and scream in such a way as to draw the attention of Chinese neighbors; her will had never been subdued, and mild measures had no effect.

Her brother would often pacify her by the promise of some toy, or something to gratify her appetite, but such a course, to be continued, I knew would never answer; and I said to my husband, if she did not do better, I must send her home. He begged me to persevere and try a little longer.

At her father's next visit, we told him our

difficulties; and he at once said, "That we must use the rod!" Our own judgment was satisfied that such was the true method for a child of her temperament; but beating injudiciously is so much in daily practice among the Chinese for the most trifling offences, that we had deferred this last resort in the hope of understanding her disposition better, and fearing also that she might not fully understand what we said, especially as everything was new and strange.

But the time for decision had come, and the first opportunity for enforcing the directions of the Book of Truth, "to chasten while there is hope," established a principle in Ah-yee's mind that she never forgot. She then yielded comfort and peace. Instruction was an easy task to her quick and intelligent mind, she became confiding and companionable, and was my little helper in the difficult language I had undertaken to acquire.

It is well known how much filial duty is enjoined in Chinese classics, and this has obtained for them a reputation abroad, that we



do not see exemplified in daily practice. Filial obedience, it appears to me, as a principle of action, is almost unknown among this so-called celestial people.

Woman, when she becomes aged, has authority and influence in the domestic household. If she reach her sixtieth or seventieth birthday, it is celebrated, by adorning her like a youthful bride; she sits in state, and all her friends and acquaintances come and congratulate her, bowing down before her. On these occasions, the Emperor performs prostrations before his mother.

During youth and middle life in the laboring and middle classes, woman's condition is monotonous in the extreme; she is expected to serve her husband's mother, prepare the rice, and take care of her children.

If she fail in these duties, she is often beaten by her husband. Conversing with a miniature-painter, who showed me the likeness of his aged father and mother, I asked for his wife's picture: "Oh he no paint *that*." I told him of the position that English and American

females occupied in society, he said, "S'pose Chinese women know this, and come and see you, by-and-by all want to marry foreigner man." I asked, "Is it true that Chinamen beat their wives?" He said, "Yes, sometimes." "Did you ever beat your wife?" "Yes, *once*." "Why did you do it?" "Because she no take care my mother." The man looked ashamed when he made the confession.

By long-established custom, woman in China is confined to the inner apartments, her feet are cramped, and she never goes out except on some particular idolatrous days, when it is their special duty to visit the Temples, and make offerings. She must have no will of her own, but be entirely subordinate to her mother-in-law. Not treated as a companion by her husband, untaught in books, what are her resources? Alas! her mind becomes a prey to unmeaning superstitious rites, her temper often sour and irritable, and her household a scene of jargon and discord. No wonder that in subsequent life, after such a long season of



Cramped Foot and Shoe



subjection, she becomes herself in turn the tyrant, and uses her sway to the best of her ability. No movement of any importance can be made without the consent or acquiescence of paternal grand-parents. It is said that the Emperor's mother has almost unbounded sway in the Imperial household.

After these aged parents or grand-parents die, then comes the show of devotion; filial offerings, in abundance, are paid at the tombs; and, on the occasion of a marriage, the worship of the ancestral tablets is an important part of the ceremony.

The women of China possess intellect, but it wants cultivation; they have hearts, but they require the gospel's sanctifying influence; they need also, early, judicious training.

The daughter, at her marriage, becomes a part of another family, and is entirely given up by her own. The son, at his marriage, remains in his father's house, and pays divine honors to him when he is dead; therefore a father considers it a great calamity to have no son to make offerings when he is gone; and

the rich often multiply their wives until they can obtain the desired blessing. In some cases they adopt one of another family.

Women of intellect and observation feel their deprivations, especially when they become acquainted with foreign ladies. Often in calling upon those of the richer class, we ask them to return our visits; they answer, "No, we cannot; we would like to come, but no have this custom, Chinamen not like laugh so much."

The progress made by the Fortune-teller's little daughter, shows that the mind of woman in China, is susceptible of high cultivation. Ah-yea having joined my class of lads in learning English, acquired the sound and meaning of words very rapidly, and in a year was enabled to speak and read English with the fluency of her native dialect. I took great pleasure in the unfolding of her mind, and was not long in discovering what chord vibrated most tenderly. She expressed a strong attachment to her mother and a little brother, the companion of her plays. Her

father she avoided, whenever he called, and he seldom took any notice of her. Ah-yee came to us December 9th, 1846. At the same time Liang Ateh, son of Liang Afah, who had been a favorite pupil of my husband, was in the habit of visiting us, and bringing his relatives to see his "Tuteress," as he respectfully called me. His relatives—his mother, his grand-mother, his aunts, &c. would come, but his wife never came; he said he would like to have me go and see her, but added that his friends were afraid; they were in humble life, lived in the country, and "it would make so much talk, and draw so many people around the house to have a foreign lady come there; therefore they preferred I would not come." However, all were not so particular.

Liang is the family name, Ateh the given name, comes last; by this latter name, Ateh, we always called him.

He had a very pretty little daughter, whom I wished to educate, but Ateh thought her too young, and said she would not be separated from her Mother and Aunt.

I then asked, "Can't you get me another little girl, as a companion for Ah-yee? I think two children will get along better than one alone." He promised to try.

This Liang family, being the first to embrace and profess Christianity under the care of Protestant missionaries, will hold a prominent place in the future annals of the Church in China. The evangelist, Liang Afah, is an able and faithful preacher of the gospel. His son, Liang Ateh, has been of great service to his country, as an interpreter and translator for the Emperor's ministers. He has a very thorough knowledge of the Bible, and we hope he may yet be converted, and, as a preacher of the gospel, follow in the footsteps of his father.

While our attention and interests were thus engaged in our daily labors, individuals of respectability often called, and manifested a disposition to cultivate our acquaintance. We accepted on one occasion, in company with several other missionaries, an invitation to a Chinese dinner.



As we had to go some distance, Sedan chairs were provided by our host. On arriving at his residence and entering the court, there being several ladies and gentlemen in our company, we attracted notice from the neighbors, and they went on the roof to look down into the court and gratify their curiosity. So eager were they to have a sight, and so numerous the gazers, that I remember the ladies of our company were afraid of an outbreak and riot, knowing the excitable temperament of the Cantonese. Our host perceived this, and seeming anxious to be truly polite, and have his guests at ease, he invited us into an upper apartment, quite secluded from observation; it was a gloomy place, not well lighted, and poorly ventilated. It had a sort of prison-like appearance, and a feeling of dread came over me, to be thus in the power of the Chinese. I had not recovered my courage after being under that shower of stones.

Our host was a spare, tall man, with a face thin and pale; he appeared as if he might be

one of the victims of opium ; but sprightly in his manners, and elastic in his movements.

He was attired in a neat, long garment of grass-cloth. The weather was warm, and this room particularly close, and he disrobed himself of the grass-cloth dress, without ceremony, in our presence, handing his garment to a servant. His person then appeared clad in loose trowsers, over these a sort of tunic, the stockings coming up to the knee, and the trowsers tucked in at that point.

These underclothes are not generally very clean, and they often present a very grotesque appearance. He commenced fanning himself most vigorously ; presently dinner was announced ; it was about four or five o'clock ; and we were conducted to a lower apartment, our host having, previously to accompanying us, arrayed himself in a rich garment of brocade. Having seated us, placing his guests on the left hand (the post of honor in China), he retired a moment, and reappeared in his grass-cloth attire, and, with some Chinese friends on his right, commenced the dinner.

The first courses consist of various kinds of ripe fruits—then sweetmeats and dried fruits. The gentleman had consulted the taste of his guests, and unlike their own custom, the table was spread with a scarlet-colored cover and finger-towels. Indeed he had imitated foreign style as nearly as he could. The Chinese courses consisted of various soups, served in small bowls, of edible bird's nests and shark's fins, which they consider as great delicacies, meats, hashes of various kinds, vegetables, &c. After a full course of Chinese food, there came mutton, fresh pork and fowls, with accompaniments cooked in foreign style; and last of all, and the most substantial to Chinamen, a good supply of boiled rice, of which we were not afraid to partake. Wine in small cups was passed round, but declined by our own company. When the bountiful bowls of rice came, some of us tried to eat with chopsticks, to their great amusement. There were in all about sixty courses.

We have often been pleased to hear the merriment of the Chinese at their meals. They

do not dine until toward evening; the labor of the day being over, they take time for eating. One member of the family will not sit down until all are ready; this is in everyday life; and they make a pleasant business of it. Their dinner, which is the principal meal, is a season of cheerful intercourse, and the conversation seems general, and ever and anon interrupted by merry peals of laughter. Rice is the principal article of food, of which they consume a great quantity. They have condiments of soy, catchup, &c., with their savory dishes.

## IX.

Alan—Her Fear of Death—Cleanliness—The Missionary's Daughter—Fears of Disturbance—Treatment of Infants—Visit to Chinese Merchants—Change of Residence—Character of the two little Girls.

MY little pupil, Ah-yee, had been with us six months, when some Chinese visitors came one day, bringing with them a child very poorly clad. She was more cleanly in appearance than Ah-yee was on her introduction, and she was accompanied by her grandmother, mother, and another relative.

The mother said, "I heard you wanted a little girl, and I have brought you one; I give her to you, and I hope that you will do well by her and get a husband for her."

She was not betrothed, and I promised to do by her as if she were my own. She was a homely child, and had lived out of doors so

much that her black hair was scorched to a reddish brown by the heat of a tropical sun; but such as she was, I was glad to receive her.

The agreement, though verbal, being perfectly understood between us, when the child's relatives left us she appeared willing to stay. She was the daughter of Liang Ateh's wife's sister; her name was Alan.

It was now Ah-yee's business to make her little companion happy and comfortable; and pleasing it was to observe her efforts to do so. If I came near Alan, even to give her food, she would run from me, apparently in terror; so I kept away for a time, and let Ah-yee act the "go-between."

Alan has since told me the cause of her fear. I wore at that time, thin white morning-dresses, the climate being very warm at Canton. *White*, in China, is the color for mourning. It was, I believe, the association in her mind with death and funeral solemnities, that made her new friend, the foreign lady, to whom she supposed her parents had sold her, the cause of so much disquietude.

Among the first principles to be inculcated, by the missionary among the Chinese, is *cleanliness*; and it is sometimes very long before our admonitions affect their practice; so accustomed are they to vermin and disease. In Alan's case, her person was covered with both.

There was one circumstance, however, that particularly pleased me, in regard to my two little girls: neither of them had their feet bound after the custom so prevalent in that country.

In April, 1847, when Alan had been with us a fortnight, the English plenipotentiary, Sir John Francis Davis, came to Canton with military and naval forces to compel the Chinese authorities to open the gates of the city. The whole community was thrown into a ferment. The Chinese were determined on resistance unto blood.

Ah-yee's father took the alarm and came for her to go home. At the request of her friends, Alan also went to the care of her uncle, Liang Ateh, who lived at Honan, on the opposite side of the river. We separated, perhaps not to see them again, though we had the promise

that when matters were quiet, they should again find a home with us.

The movement having created a good deal of excitement among foreigners, Dr. Bridgman and myself accepted an invitation from J. M. Bull, Esq., to spend a few days at Whampoa, on board the *Candace*. However, no attack was made. In a few days all was tranquil; we returned to Canton, and shortly after my dear little girls were restored to my care.

The Chinese always seem gratified at the sprightliness and vivacity of the children of "outside barbarians," as they designate all foreigners, so unlike their own at an early age. The infant in China, at birth is bound hands and feet close up to the neck.

During the first seven or eight days, it is neither washed nor its clothing changed, and for the first day or two, it is not allowed any nourishment. It lies upon the bed and cries sometimes for hours; when it is taken up, so compact are all its folds, that were it not for the head and exposure of the little face, you might take it for any bundle; and, indeed,



when they take it up, instead of enfolding both arms around the tender babe, and gently supporting its head, as Christian mothers do, they handle it as others would a bundle of clothing.

For the first year, and perhaps longer, I think, it is bandaged in this way, with no use of its hands and feet; hence they have not the activity that foreign children have, who are tossed about and played with by their friends.

Before leaving Canton for the north, we were invited to visit the establishment of two Chinese merchants, Samqua and Tonshing, in company with one of our American friends. This gentleman had been left with a family of five beautiful, motherless children, who were soon to sail for the United States.

The occasion was the birth-day of Mr. Tonshing's mother. He was her only son. His father had died early in life, and his mother, a young widow, not having married a second time was highly respected on that account. This day, I think, she completed her 90th year, and as the Chinese attach so much honor to longevity, and consider it as an evidence of

the favor of their gods, she was the recipient of every possible attention, from the members of her family.

These gentlemen were partners in business, and they had assembled in all about twenty children belonging to the two families. In one family, I think, they were all boys; in the other, the greater number, if not all, were girls. As the girls would be of no account in a party like this, their mother had dressed some of them as boys, in order that her family might share the festivities. All these, with the foreign children, filled a long table, laden with refreshments prepared for the occasion.

It was a pleasant, merry company. The old lady was the *lion* of the day. She was seated in a large arm-chair on the verandah. Her dress was of silk, richly embroidered; her wrists and her ears had the usual female ornaments; her hair frosted with years, was adorned with the flowers of young spring-time; while her rigid features bespoke the darkness of a mind inured for almost a century to pagan rites and superstition.

It was a melancholy spectacle, in striking contrast to the merry group of little guests that filled the spacious saloon.

One or two young men seemed to enjoy the special honor of attending upon the old lady, and they were very assiduous in complying with all her wishes.

Mr. Tonshing and Mr. Samqua, being rich men, have both since become officers of government or "mandarins;" a rank somewhat above that of Mayor of a city.

The Committee for the Revision of the New Testament, having agreed upon Shanghai as their place of meeting, and my husband having been elected the delegate from the Canton Mission, it now became necessary to consult the friends of Ah-yee and Alan about their going with us to the north.

It was thought that the task of revising the work of the several committees at the different ports, would not take over eight or ten months, and then we should return to our station.

We easily obtained permission for the chil-

dren to accompany us. Alan's mother said, "that she might go anywhere withus, except to the foreign country ;" and we embarked with them for Shanghai, June 1st, 1847.

Ah-yee was a great admirer of natural scenery whether on the land or sea. While passing through the Formosa Channel and the Chusan Archipelago, we enjoyed some delightful scenes, upon the deck of the Coquette. Her eye never grew weary of gazing upon Formosa, and its cloud-capped mountains, tinged with the ever-varying hues of an eastern sun.

Alan was a model of gentleness and docility ; and the willing obedience these children now rendered to us, drew forth favorable remarks from the officers on board the vessel.

## X.

A New Home—Reception at Shanghai—A Chinese Teacher—Revision of the New Testament—A Class—A Chinese Dwelling—Climate.

WE arrived in Shanghai, June 21st, 1847. At Woosung, the place where foreign ships lie at anchor, we were met by our dear friends Mr. and Mrs. Syle, who invited us up to their house in the south-eastern suburbs of Shanghai city.

Landing at the foreign factories, we were carried in Sedan chairs, borne on the shoulders of two coolies, who carried us through the city a distance of two long miles. It was the dusk of evening, and everything was novel and strange within the precincts of this pagan city. The coolies almost ran, yet they twisted and turned many times, first in one street then another; my curtains being close, the air was

oppressive almost to suffocation, and the ride seemed very long.

When we reached Wongka Moda, where the Episcopal Mission was located, the coolies, Chinese like, put us down in the wrong place. "This is Dr. Boone's house," said Mrs. Syle in Chinese; they then raised us again upon their shoulders, and she directed them up a little street not more than eight feet wide, and presently we were introduced to their Chinese dwelling. The dinner-table which had been waiting for us all day, was still standing. The room was lighted only from the doors; there being no window in it; but there was christian hospitality there, and we were made truly welcome.

In a few moments, we were joined by Bishop and Mrs. Boone, Miss Jones and Miss Morse, who live in dwellings adjacent to each other. It was a pleasant meeting; our hearts flowed together as they were wont to do, when we were fellow-passengers on board the *Horatio*, and where, when sailing on the bosom of the moon-lit sea, we had often sang together the

sweet songs of Zion. We remained but three days in the family of Mr. and Mrs. Syle. During that time they called together a social meeting of the English Missionaries residing in Shanghai, to whom they gave us an introduction. An adjoining house being vacated by Mr. and Mrs. Graham, we made speedy arrangements to occupy it. My husband, ready for the important work of Revision, joined the committee of Delegates for that purpose; and the two little girls, with myself, resumed our studies in the Canton dialect, under the instruction of Dr. Bridgman's former pupil Liang Ateh, who is now one of his assistants in the work of translation. Toward this young man we had all the regard of adopted parents. He retained his Chinese costume, but sat at our table and spoke our language as fluently as his own. During the early years of my husband's residence in China, he was one of a class, whom he carefully instructed in the christian religion. I have before alluded to this young man, as the son of Liang Afah, who for thirty years has been a preacher of the gospel to his

countrymen, and has endured persecution for Christ's sake. The Revision of the New Testament, which it was expected would have taken but a few months, having previously been in the hands of committees at the different ports—viz., Canton, Hong-Kong, Amoy, Ningpo, and Shanghai,—took a controversial turn, upon the proper term for expressing the word *God*, and prolonged our stay. Still hoping, however, that it would come to a speedy termination, my husband thought it unnecessary that I should study the Shanghai dialect, but continue to improve myself in the Canton colloquial and the written language, with a view to our return there at no very distant period. Our domestic arrangements being completed, Ah-yee and Alan were soon joined by two other little girls in the neighborhood; one under the supervision of Mrs. Syle, whose name was Anee: the other under the care of Miss Jones, who also had charge of a large school of boys. While the boy's school was in session, Szeune (for that was this girl's name) came and was instructed in English



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with the other three. This formed a pleasant class.

Vocal music and the use of the needle gave a pleasing variety to our employments; and when the daily lessons, which were always Scriptural, were finished, the two new pupils returned home. Those were pleasant days. In the Chinese language, I was myself, a child; indeed I labored to become one, that I might learn those difficult characters, and communicate to children the glad tidings of a Saviour's mission to this world. It was a high privilege. My heart and hands were full. The two little girls being dependent upon us for their entire support; all a mother's little cares devolved on me, and these I strove to discharge, prompted alike by duty and affection.

Our house was principally of wood, two stories high, with a court in the centre paved with tiles, and lighted with windows of their oyster-shell plates, used instead of glass. The second story where we lived, had windows of glass, an improvement introduced by Mr. Graham. The floors were of rough boards, in

dry weather gaping open, almost wide enough, in some places, to put one's finger through. The rooms had no proper ceiling overhead, some thin boards had been nailed on the rafters, and the sides were plastered and whitewashed.

In the upper rooms the Chinese have nothing over their heads but the roof of tiles. These become heated by the sun to such a degree in the summer months, as to render it insupportable to stay above, and we were frequently forced to the court below for relief to an aching head.

In constructing their houses, the Chinese have no regard to proper ventilation in summer, and in winter no arrangement to warm their dwellings. They have no fires themselves, except a little for cooking, which goes out immediately after the meal is prepared. The winters in Shanghai are very severe, although it is in the latitude of Charleston, S. C. It is situated on a vast plain, and there is nothing to break the power of the wind; but with comfortable dwellings, which those en-

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gaged in the commercial business secure, and which missionaries are also striving to obtain as fast as means are afforded, Shanghai is as healthy as most cities in America; the means of living are abundant, and the field is already white for the spiritual harvest.

## XI.

Shanghai—Burning for the Dead—Visit to an Ancestral Temple—Mourning Dress—Taouist Priest.

SHANGHAI being the most northern port now open to foreigners, is not only of increasing commercial importance, but presents great facilities for the missionary enterprise. The people differ materially from the Cantonese.

The measures for securing the advantages of the treaty, having been more decided and peremptory at this port, the people dare not oppose the free ingress and egress of the barbarian into their city; and even ladies can ride through from one end to the other, enter their shops and purchase goods, without molestation, save the inconvenience of being stared at, by those who have never seen such curiosities.

We had in our neighborhood three families

who occupied dwellings in close proximity. These were those of Bishop Boone, Rev. Mr. Syle, Misses Jones and Morse with the school of boys. We felt that "the lines had fallen to us in pleasant places, and we had a goodly heritage."

Associated with these dear friends, in the same great work, we mingled our sympathies in meetings for prayer, and in all the varied labors of social life. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." If this be true in Christian associations at home, how much more in a land of idolatry and heathenism such as China, with all its boasted civilization.

Opportunities were not wanting, in our new location, to study the character and customs of this singular people. An occasion offered very soon after our arrival, to witness a burning for the dead at a short distance from our residence. It was a house made of paper, consisting of various apartments thoroughly furnished, and large enough for persons to enter them. The eating-room was supplied with a

table, bowls, chopsticks, tea, &c. ; another room with all kinds of native musical instruments, servants of various grades at their appointed stations ; a Sedan chair, and coolies, &c., all made of paper of various colors, and in native costume.

A company of native priests were standing outside of this fairy habitation, waiting to perform their appointed services. Notice was given to us to hasten out, when they commenced their unmeaning chanting and prayers. These rites performed, the flame was applied to the house, and it was quickly consumed. According to their belief, it all ascended to the spirit-world, for the use of a deceased son who had been a few months dead.

In connection with the above, it may be proper to introduce here, an account of a visit to the Ancestral Temple of this same Wong family, who owned this landing-place, Wonka Moda.

*“ Shanghai, August 25th, 1847.—Paid a visit to an Ancestral Temple within the gates of the city, belonging to the Wong family. The en-*

trance was similar to that of all other buildings of the kind ; an open court where the Sedans are put down, and then a spacious Hall of Reception, where we were all received by the oldest son of the family.

“ After the usual forms of Chinese etiquette, we were conducted around into the different apartments of the building. It being the 15th day of the Chinese month, religious ceremonies had been performed at an early hour in morning by the members of the family, which we did not witness, it being noon, when we arrived.

“ This establishment was something in the style of a beautiful summer retreat, that I once visited in Canton, though by no means so magnificent. Here, however, they had trees and plants ; grottoes and summer-bowers ; an artificial pond of water, with gold fish ; rocks made by art, consisting of stone and clay cemented together ; subterranean passages ; and a tasteful bridge across the pond.

“ We passed on through several rooms of the Temple, all bearing some testimonies of

reverence for the departed. We noticed four large tablets full of written characters, and on inquiring, learned that each tablet contained all the good deeds for which the ancestor was distinguished, to whose memory it was erected.

"The tablets were painted with gilt characters, and read downwards.

"We passed on to another apartment, where there were thirty-six smaller ones. Before each of these was a small cup of wine.

"In another room there was a tablet elevated in a niche in the wall, said to be dedicated to the chief divinity of the mansion, who presides over the interests of the whole household.

"Having finished our visit to the temple, we were conveyed in our Sedan chairs to the private residence of this same Wong family.

"The Reception Hall here was filled with all the paraphernalia of idolatry; however, we passed through into the apartments of the females, who received us courteously. As usual, there was quite a group, from the aged,



grand or great-grandmother to small children, nurses and servants.

"One, however, who attracted my notice more than any other, from her modest and lady-like deportment, was a young widow, relict of the son, for the benefit of whose departed spirit, the burning of the paper house took place at Wonka Moda. She was in full mourning-dress, which was made of grass-cloth; the edge of which was not hemmed, but left with a sort of fringe. Her hair also was tied with white cord, and she had white shoes upon her little feet. This, in China, is deep mourning.

"According to the prevalent custom, tea, cakes and fruit were served up, after which it was announced that religious ceremonies were to commence in the Reception Hall, to which we repaired; here was a band of musicians after the Chinese fashion, playing to the mummery of a Taouist priest. Arrayed in embroidered robes, he stood before what appeared to be the family records, offering adoration and prayer, repeatedly prostrating himself to

the earth. He was afterwards joined by others, twelve in number, who commenced burning incense, and going through a series of pagan ceremonies. A house made of straw, and about twelve paper figures, which were to represent so many servants, formed the burnt-offering, for the accommodation of the departed son, as his spirit roamed about they knew not where, in the invisible world.

"In an adjoining apartment, the young widow had a table placed, tastefully arranged, before a picture of her departed husband, with various kinds of food, flowers and fruit lodged in the different stories of four miniature pagodas.

"Before this she probably, at stated seasons mourned and wept, calling upon the departed spirit to come and partake of the repast she had prepared.

"After these priests had walked round and round with great apparent reverence and sanctity in the performance of these religious rites, for which they are paid by the family, the whole is brought to a close, by the burning of

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a great quantity of money, made of tissue-paper, which, ascending in smoke, reaches the spirit to defray his expenses.

“Like<sup>d</sup> the prophet in the valley of dry bones, the christian mind surveys these scenes, and often is ready mournfully to exclaim, ‘Can these bones live?’ ‘Oh Spirit of the living God, come and breathe upon them, and they shall stand up an exceeding great army.’ For the Lord hath spoken it.”

## XII.

A Missionary's Death—Its Effects—Social Intercourse—Boxes from America—Expenses of Missionaries—The Missionary Mother—Self-Denial—Extreme Heat.

SOME of the particulars of the tragical scene enacted by the Chinese pirates off Chapo, are already before the public. Chapo lies on the coast, midway between Shanghai and Ningpo.

"*Aug. 22d, 1847.*—'In the midst of life we are in death.' A deep sadness broods over our recently happy neighborhood. Intelligence has come that brother Lowrie has fallen a victim to Chinese pirates, on his way to Ningpo.

Only a few short days ago he gave us the parting hand, earnestly desiring Dr. Bridgman and myself to accompany him; but the extreme heat of the weather, together with the pressure of missionary work, was a sufficient

reason for deferring our visit to a more convenient season. Liang Ateh seems almost terrified by Mr. Lowrie's sudden exit. The conviction of his own want of preparation for such a death, has made him gloomy and contemplative. Oh! that this providence might be the means of bringing Ateh to a fixed purpose of consecration to God's service; but the world! the world! his pagan associates, how they divert him from fulfilling his resolutions.

"Ah-yee too, dear child, is thoughtful; so lately he took her kindly by the hand, and walked down to the river in company with us; she can't realize that the dark deep waters are his grave. She is asking, 'Is his soul safe? Has he gone to heaven? I think he was a good man,' and similar expressions.

"I have had but a short acquaintance with brother Lowrie, about two months only; but he has made an impression of the sacredness of the missionary character, that I have not felt before; he seemed to live in an atmosphere of prayer, and now, in a most unexpected way he has had a transition from a region

of darkness to light eternal, a sudden emancipation from the clogs of mortality to the glorious liberty of an heir of God. He understands it all, approves, and rejoices in what is so dark and incomprehensible to his fellow-laborers, in this great battle-field of sin. How appropriate the admonition of our blessed Lord, 'Let your loins be girded, and your lights trimmed and burning.'

"How afflicting this event will be to his bereaved parents, who gave him up for Christ's sake to spend his life in China. How trying to the faith of the church! but though cast down, we need not, we *must not* despair; the cause is not ours, but Christ's, and though the pagans triumph for a season, and God's missionary servants may fall a prey to their wicked purposes, yet these altars of idolatry will fall, these superstitions must give way, before the power of gospel truth; and the light of the Sun of Righteousness shall yet irradiate the darkest corners of this proud empire."

Our situation in Shanghai being remote from the foreign community, and having set

apart regular hours for study and instruction, the duties of each day were systematically pursued. About three hours were devoted to the class of little girls, who were taught English, sewing and vocal music, and two or three more, to my own improvement in the Chinese language.

Our recreation was generally a walk towards the river, with Ah-yee and Alan. The appearance of these little girls never failed to draw forth a smile, and pleasant expressions from the Chinese as we passed along. Sometimes Miss Jones would join us in a boat-ride with Szune and a few of the smaller boys.

The dwellings of the Episcopal missionaries were so contiguous, that it was quite practicable, after a day's toil, to run in, and pass an evening with Mrs. Syle or Miss Jones.

One evening in the week, we always spent at Bishop Boone's, at the weekly prayer-meeting. But especially after the arrival of the mail, or the receiving of a box put up by kind friends in our native land, one might have seen a social gathering at Wongka Moda.

Through the medium of letters, we became acquainted with the domestic circle of each family at home, father and mother, brothers and sisters; the names of the good aunts and uncles, were all familiar, and kind inquiries made after each.

But the boxes from America! "There is that scattereth, and yet increaseth." We have had many a little memento from those boxes, put up by Christian ladies, whom we never saw, and never shall see, in the land of our pilgrimage. They do not know how they cheer the hearts of their friends in that far-off land. Then the two little Chinese girls had some remembrance in these boxes, and their bright black eyes would sparkle with delight at the sight of a book with pictures, although it was difficult for them to comprehend where America was, and how people whom they never saw could feel interested in them.

These boxes from America, sometimes contain valuable presents, articles of handsome clothing, which, if worn by the missionary lady might draw forth unfavorable remarks



towards the cause in which they feel it a privilege to labor and die. In their houses, too, they have provided for their comfort, articles of furniture presented by friends, on leaving home. It may be necessary too for the preservation of their health, for them to purchase things, which if they were in a different climate might be dispensed with, or were they in America, would not be noticed or deemed inconsistent.

The number of servants, too, employed is often matter of animadversion, and we hear from letters and other sources, that missionaries in the East, are living in a style unbecoming their high and holy calling. But could those who censure, understand all the facts of the case, perhaps a more charitable judgment would be exercised.

Manual labor in the East, is much cheaper than in America; and what one strong man or woman can do in a day, takes two to do in China.

The climate is debilitating to the native, and much more to the foreigner.

Men have to do the work of horses, and for half the wages laborers receive in America. We have no carriages, nor steamboats, nor railroad cars. If we ride on land, it must be in a Sedan chair borne on the shoulders of two men.

The missionary is placed in entirely different circumstances than when enjoying the privileges of his native land. It is expected that he and his wife will learn the language, take care of their families, and instruct the heathen. Now how can they do this, unless native servants are employed in their households to perform the manual labor necessary to be done in a pagan city? There is just so much to be done every day. If the missionary must practise that strict economy which would deprive him of these helpers—he leaves his proper vocation, and occupies his time in duties which defeat the purpose for which he was sent.

The missionary mother, too, perhaps would gladly do with one servant and put her own shoulder to the work—but she is sensitive to

an enervating clime—she has no school where her children can be educated. She has the same feelings and anxiety for their intellectual and moral culture, with the happy mothers in America, but who is to perform the office of training, to whom are her little ones to look? All these responsibilities, as well as domestic cares, devolve on her.

Then there are the counteracting influences of heathenism to contend with—these press upon a mother's heart, and He who listens to the raven's cry, knows her secret sorrows and anxieties for the children He hath given her.

The idea has often been advanced, that the standard of missionary excellence is higher than that of the Christian at home. Ought it to be so? Is such a standard authorized by the New Testament? The spirit of Christ is perfect benevolence to mankind. His example exhibited this principle carried out in every-day life. It strikes at the root of all selfishness, and cannot be exemplified except by severe self-denial. Is not this incumbent upon the whole Church of Christ, and as ne-

cessary for the disciple in christian, as in heathen lands.

The world now is one large community, and the work of converting the nations is a great enterprise, calling for the swift and speedy action of all the Redeemer's Church on earth. A higher standard of piety, both in those who go abroad, and those who remain at home, is necessary, and also a greater spirit of self-sacrifice in such as hold possessions either of gold, or silver, or lands, or what is dearer, beloved sons and daughters.

But there is something for all to do, and those whose sphere is at home, if they are faithful, will be called upon to perform self-denying duties; and in doing so they are as effectually carrying out the spirit of the Redeemer's last command, as those who go abroad.

It was Autumn. Our first Autumn in Shanghai. The heat of July and August had been extreme. The thermometer sometimes was up to 100°. Often had we been driven to the court of our dwelling paved with tiles,

and there under a *punkah* which one of the English missionaries had given us, got a little relief from the heated roof without a ceiling.

The upper apartments in Chinese houses, are like attic rooms in our dwellings in America, only not so well finished and ventilated. The tiles become so heated, they are like ovens, and with a press of missionary duties, writing, studying, teaching, &c., severe nervous headaches frequently ensue; those who are not afflicted in this way, have attacks of ague and fever, but with dwellings built something in American style, though plain and simple, with high ceilings, and well ventilated; the climate of Shanghai need not be feared by any one wishing to labor there.

### XIII.

Murder of six young Englishmen—Employments of Women—Deception—Degradations of Daughters—Wives for Converted Chinese.

It was, I believe, during the latter part of this year, or early in 1848, that Bishop Boone had secured a site of land about two miles down the river, on the northern side. Means had been furnished by a benevolent gentleman of the Episcopal church, for the erection of premises for the accommodation of the school for boys, which was completed early the ensuing summer; and we were rejoiced to know that our friends, and their little ones, who were all occupying Chinese dwellings, were to be accommodated and enabled to prosecute their assiduous labors in a locality where there was a free circulation of good fresh air, so necessary to the preservation of health in China.

From memoranda early in the year 1848, the following extract will show the feelings of the Cantonese towards foreigners.

“*Jany. 4th.*—Distressing news from Canton have reached us, which verify the truth of that scripture, ‘The tender mercies of the wicked are cruel,’ as well as show the rage of the heathen against the foreigners.

“On the 5th of December, a party of young gentlemen, six in number, all Englishmen, left Canton for a pleasure excursion.

“They crossed the river in a boat, and landed on the opposite shore for a walk. They had not proceeded far on their way, before they were surrounded by a great many Chinese, who attacked them with violence, and killed two of their number immediately. The other four fled, and were pursued through the village.

“Night came on, and these young men not returning, great anxiety was felt on their account at the Factories.\* Morning came, they were still absent from their places of business,

\* Buildings occupied by the foreign merchants, both as dwellings and places of business.

and their friends went in pursuit. The search was continued three days, when one body, which had been thrown into the river, was found and recognized. This led to the discovery of the others. It was at length ascertained that all had been murdered.

"The four above alluded to, that tried to escape, were pursued by the Chinese from village to village, secured and imprisoned until the 7th inst., and then barbarously murdered. It was evident from the marks upon their bodies that they were dreadfully tortured.

"It is said that one young man offered \$10,000 for his life. Their lifeless, mangled corpses were taken from the river, and one exhibited forty-two wounds.

"One of them had a brother in Canton, with whom we were slightly acquainted. He went unprotected in pursuit of the absent one, passing unmolested over the same ground, where the unhappy victims met their fate. He passed within fifty yards of the place where his brother was imprisoned. As he walked along begging for some information regarding his



brother, the Chinese pretended sympathy in his distress, but no one was willing or had the moral courage to rescue the unhappy Englishman from his confinement. Subsequently he was brought out and murdered. The six bodies were afterwards properly interred at Whampoa.

“These things were reported to the officers of government, the case was examined, search was made and several men supposed to be implicated in the affair were beheaded, but whether they were the true murderers was a matter of doubt among the foreigners resident at Canton.”

Surveying day after day, the moral desolation around us, and having my thoughts particularly directed to the condition of my own sex, the natural result was, that they became embodied in form and shape, and were presented to the consideration of our friends in America, who we thought would be moved to sympathy and action.

From some of these letters, I will make extracts.

“Nothing can exceed the ignorance and the degradation of a great proportion of the females in China. Shut up and crippled from their infancy, the higher classes spend their time in the decoration of their persons, the amusements of the theatre, and games of chance. A little embroidery, perhaps, may occupy a small portion of their time ; but the most beautiful specimens of work are done by men ; the women are astonishingly deficient in the use of the needle, and as to being able to read their own language, probably not one in a hundred, even of the better class, receive any instruction from native teachers.

“Parents sometimes destroy their female offspring soon after birth, and in cases of want, some of both sexes are left to starvation in the streets. All this seems to be done without compunction of conscience.

Many are maimed, to be made beggars ; their eyes are put out ; a foot perhaps amputated ; sometimes children are exhibited in the streets, apparantly covered with small-pox, to excite pity, and extort money. You examine

the child and it is all a deception ; something is put upon the face that appears like the disease, by which the passer-by is deceived. It is well known that the Chinese place little or no value upon their daughters ; and if questioned as to how many children they have, they answer according to the number of their sons, omitting to bring their daughters into the account.

I once asked a tailor, " Why do your people always rejoice at the birth of a son, and not at the birth of a daughter ? " " Because the girls are so much trouble and expense, they cannot work and get money."

Again I asked an officer of government, " Why do you not teach your daughters as well as your sons to read ? " He replied, " It is of no use." I said, " Will you send your little daughter to me to be taught ? " His answer in broken English was, " No can do ; " meaning that it would be of no use.

The higher classes there are not yet accessible, but " to the poor the gospel is preached." At about ten years of age boys are sent to native schools to learn to read and write ; some

years are devoted to memorizing their ancient classics without explanation ; they are then placed where the characters already stored in the memory are explained, and the course of education is continued. So much for native teaching.

Several mission schools for boys are already in successful operation, and some in which christian ladies are exhausting their health and strength. The undertaking is a most laudable one, and when we take into view the leading object of this christian instruction, that of raising a native ministry, it is hoped it will be one of the most efficient means of extending the gospel in this great Empire.

The Chinese, according to ancient custom, make arrangements for an early marriage of their sons. Believing as we do, that some at least of these lads under christian training in mission schools, will be made savingly acquainted with the truth, where are they to find suitable companions to sympathize with the new views they obtain from the Holy Scriptures, unless efforts for the culture of the fe-

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male mind in some degree keep pace with that bestowed upon the other sex? There is but one alternative, they will marry idolatrous wives.

Do christian ministers in our native land need companions of known and sterling piety to aid them in the great work of winning souls to Christ? Then what are the wants of a converted heathen? How much more does he need a helper, at least one who has had some christian instruction.

## XIV.

Study of the English Language—Uncontrolled Passion of Women—Death of Quachung—A Bright Example.

THERE exists, among missionaries, a diversity of opinion in regard to the propriety of teaching the English language in Mission schools. The paucity of good simple books, for primary instruction in Chinese, is an argument in favor of it, and as all intellectual acquirements expand and improve the mind, those who are trained for native Teachers might be taught the English language in addition to their native tongue, but as a general practice we do not favor the introduction of our language. If those who conduct these schools are shut up to the use of Chinese they will make far greater proficiency in the vernacular, and as experience develops the want of suitable books, more school books in the

native dialect will be prepared by missionaries. The labor of teaching English to a Chinese is very great, and exhausting to the strength and energies. There are terms in their own language abundant for imparting a knowledge of the simple truths of the gospel, and this is what they need and must have, or perish in their heathenism. The Chinese who have acquired the English language, when thrown upon their own resources, are strongly tempted to give their labors and their influence to the service of the government or to engage in mercantile life. Large salaries are offered for interpreters; they have families to support, perhaps friends to assist—they get situations, the influence of the missionaries is lessened, to say the least, and the efforts of the native converts in a great measure lost to the cause. (Very few Chinese women know how to sew so as to make their own clothes.) We wish to gather female children into schools to give them habits of industry, and that they may acquire skill in various kinds of work. The women here are very passionate. Nothing is

more common than domestic broils, which are carried to a fearful extent. Betrothed at an early age, the marriage is founded upon the will of the parents, the parties have no choice in the matter; hence they must be often unsuited to each other.

In the neighborhood of Wongka Moda, our ears are often assailed by the jarring sounds of discord, and it is the voice of woman frantic with passion, wearying herself in the use of the vilest language, just for the sake of raving and venting her feelings.

One reason why the females in China have claims upon the commiseration and efforts of Christians, is the fact, that on account of the despotic influence of their customs, but few, and those of the lower and middling classes, can be brought to hear the gospel. Who does not know, and in our happy country appreciate the blessed effects of early culture? The little girls Ah-yee and Alan who have been under instruction but a few months, we are well satisfied remember and understand a good deal of Dr. Bridgman's preaching in Chinese.



They are deeply interested in Scripture narratives.

At the recent decease of two missionaries with whom Ah-yee was acquainted by their frequent visits to our family, she inquired, "Have they gone to Heaven? Will they then see Jesus, Adam, Eve, David, and Paul? Where will my teacher go when she dies?" (meaning myself,) then she said, "Will I go to Heaven if I believe in Jesus?"

"*January 17th, 1848.*—The present course of our existence is made up of lights and shadows, storm and sunshine; this appears in life abroad, as well as in our native land. As a counterpart to the sad tragedy at Canton, it is my sweet privilege to introduce other incidents irradiated with the blessed influence of the gospel of our dear Redeemer, and exhibiting some results of missionary labor.

"The mission-school in our neighborhood has, within a few days, been bereaved of one of the pupils who has been under instruction about two years. A greater part of this period he has been afflicted with a disease of

the heart, and at one time his mother took him home, and was unwilling that he should return to the school, but by the persevering efforts of his teachers she yielded to their wishes, and the boy resumed his place under their instruction. His disease made such progress, that study was relinquished, and each day gave sure and certain evidence that the little invalid was fast passing away. The name of the little boy was Quachung—he was about eight years old. No pains were spared by his kind teachers to make him as comfortable as circumstances would allow; but it was the interests of his soul that caused them the greatest solicitude, and they did not conceal from him that his sickness would probably terminate in early death. He beheld his own little frame wasting away from day to day. His sufferings were such that he required the most untiring sympathy. But this little boy was happy; and why? what was the secret of this happiness? Let him solve the problem in his own words, 'I do not believe in the worship of idols; but I love Jesus; and

because he has been so good to me, I am not afraid to die.' "

A few days ago, he asked to be baptized; his friends being satisfied that he was a proper subject for that ordinance, we accepted an invitation, and with the members of the mission assembled in his Teacher's private parlor, to join in the services of the occasion. As many of the boys of the school also as could be accommodated were with us. Quachung, pale and emaciated, was supported by Miss Jones, while Bishop Boone, in Chinese, performed the baptismal service; and afterwards addressed the boys present.

The countenance of the little sufferer was so composed, his behavior so like a Christian, and he apparently so near to death, that none could witness it and not be moved. Even manly cheeks were suffused with tears. It broke up the deep fountain of human sympathy. Doubtless the angels, those "ministering spirits," ever on the wing, were witnesses of the scene, and desired to understand the nature of that faith that can support a heathen

child in such an hour. One morning, after the baptism, I went in to inquire after Quachung. He was sitting in a chair, attentively listening to the instructions of Bishop Boone, while he read, in Chinese, the 23d Psalm, and repeated the precious promise, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." The countenance of little Quachung was calm and peaceful, his glassy eye was intently fixed upon the Bishop, while he was conversing, and one could read the inward support of his soul from the promise; he was receiving the "kingdom of God as a little child." He had been sitting quietly in Miss Jones' lap for some time without speaking; at length, raising his eyes, and looking directly in her face, he said, "My heart rejoices." "Why," said she, "does your heart rejoice?" "Because I am not afraid to die, I love Jesus, I am going to Jesus." My services were requested in the duty of watching; it was the night when the sum-

mons came. He was very restless, wishing to be taken up and laid down at very short intervals, and to have his mouth moistened constantly with tea, while he tried to converse. I listened attentively to understand, and as he turned his eyes upward with a composed and pleasant expression, I distinguished "*tien kwang*," meaning, "heaven's light;" I asked, "Quachung, do you see light?" he responded, "*tien*," "heaven." I was satisfied that he was conscious his departure was near. His teachers were much fatigued, and I forbore to call them; but they, awaking, perceived a change in his voice, and were instantly by his side. They thought it best to call his mother, she came to his bedside, but there was no recognition by the boy. She immediately commenced a dreadful wailing, according to Chinese custom, calling the spirit to come back to her again, but that spirit was on heavenly wing plumed for the skies; he heeded not, but after a few more hours of difficult breathing, sweetly passed away like the

setting of the summer's sun. Such are the flowers that under gospel-culture are watered in heathen soil, and then transplanted to the paradise of God.

## XV.

New Year's Festivities.—Excursion to "the Hills"—Mr. Spalding.—Loss of the Coquette.

THE winters in Shanghai are very severe, and it is almost impossible to make a Chinese house comfortable. My two little Canton girls, and myself, wrapping ourselves up in all the clothing we could carry, would get into the sun's rays, in a room with a southern exposure, and with Liang Ateh for our teacher, pursue our studies in the Canton dialect, reading and writing Chinese. Those hours are remembered with lively interest.

The Chinese New Year came, and we had a little gathering of native friends to dine.

There was the old teacher, (Dr. Bridgman's assistant in translating,) from the remote province of Szechuen. He was a Buddhist, and the New Year happening to come on one of his

fast days, he accepted the invitation, but said he could only eat certain kinds of food; so we had his own dishes of vegetables prepared for him.

We also had a young couple, not long since married; the husband was a printer in the service of the London Missionary Society; the wife, whose name was Kit, had been carefully educated in Miss Aldersey's school at Ningpo, and both were hopefully converted to the Christian faith.

Liang Ateh, Ah-yee, Alan, Dr. Bridgman and myself, completed our party, and quite filled our plain round table.

It was a pleasant occasion. Our guests, all in their native costume, enjoyed an opportunity of exchanging their sympathies in a situation somewhat novel,—the dwelling of a foreigner; and though they spoke different dialects, what was wanting in language, was expressed by a gratified, cheerful countenance.

Spring came, and with it, the long and heavy rains, everything saturated with damp and mould. Our Episcopal friends had the



prospect of more comfortable quarters for the hot season. The boys' school-house, with accommodations for a family, were early made tenantable, and we were to lose our pleasant neighbors.

For their sakes we rejoiced, though it left us a lone family in the midst of a dense Chinese population.

The Rev. P. D. Spalding, an unmarried missionary, having fitted up a chapel, at Wonkamoda, remained there, and occupied apartments adjacent to our dwelling.

He had a hold upon the people, and long will the influence of his labors and his godly example be felt, not only by the Chinese, but by us, who set a high estimate upon his Christian friendship. His missionary career was brief, but replete with those labors of love, which will always result from a heart wholly bent upon the conversion of the heathen.

Under date of December 12th, 1848, I have memoranda of an excursion, in which our dear friend, Mr. Spalding, was one of the party.

The city of Shanghai, and the country surrounding it, on an extensive plain, the nearest hills are twenty miles distant, and to the "Hills" the residents go for a change. They are so called because they are the only heights to be seen in this part of China.

Our mode of travelling is quite unlike the unprecedented speed of the locomotive; we cannot, if we would, rush to our destination.

A boat is in requisition, that must be rowed by several men; one that will afford us lodging; our bedding and our food must be prepared and taken with us, and a rule was then in force, that we must not be away from the city over one day.

We commenced our little journey on foot, Mr. Spalding, Ah-yee, Alan, Dr. Bridgman and myself.

"It was a pleasant moonlight evening, and our walk lay through cultivated fields outside the walls. The fresh country air in winter is invigorating to those who are always confined in cities. The distance to our boat being about three miles, the little girls and myself,

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alternately walked and rode in the Sedan chair, along the foot-path through the field."

As soon as we reached the boat, we went to rest, and when the tide served we were on our way.

Our boat-ride continued through the night; and the next morning, we found ourselves on the canal, passing through a number of villages, the houses of which were built on the bank near the water's edge.

"The whole country is crossed by natural channels and artificial canals. We reached a place for landing about ten o'clock. A large extent of cultivated fields was spread out before us, which we must cross before we reached the place of ascent.

"The hills are ten or more in number, ranging in height from two hundred to three hundred feet. The scenery around them is truly beautiful and picturesque. Temples, dedicated to the worship of false gods, are built on the sides and the summits of these hills, from which you can look down on populous villages below.

“Although the air was very cold, the sun was so warm, that an umbrella was needed for protection. As we passed along, not only the peasantry, but some of the higher classes, men, women and children, came out from their houses to see the foreigners. They manifested as much curiosity as the Cantonese.

“I spoke to them kindly, told them we had come there for recreation. On hearing me speak, one little child, in his father’s arms, screamed out with fright, and hid his head; I tried to pacify him with an orange, and then the whole group burst into a fit of laughter.

“Dr. Bridgman and Mr. Spalding employed themselves in distributing Christian books, and talking to the people.

“After a long, but pleasant walk, crossing several little bridges over the canals, we reached the foot of the Tien-ma-Shan, or heavenly horses’ mountain, and commenced the ascent. We were followed by a crowd of people. The little girls, I left in the boat, in the care of a trusty servant, thinking the fatigue would be too great for them.

“On this hill there are two temples, one about halfway up, and the other at the summit. There is also a leaning pagoda, very ancient in its appearance. Reaching this, Mr. Spalding and all the crowd who accompanied us, halted, and he, in imitation of his master, Jesus Christ, preached the gospel to the multitude.

“We then continued the ascent, and were glad on reaching the top, to seat ourselves in the outer court of the temple and partake of some tea, brought by a priest of Budha.

“From the brow of this hill, we enjoyed a view of a beautiful landscape. Before us was spread a cultivated plain of great extent, crossed by canals and serpentine foot paths, dotted here and there with little groves of trees, enclosed by a bamboo fence. These were cemeteries for the dead. On the right and left were thickly settled villages. Far in the distance was to be seen the city of Sung-kiang-foo, which was marked by its pagodas. The day was rather hazy, or probably we might have discerned the great city of Suchan, the ‘Paris of China.’”

Save the marks of idolatry, which met the eye at every turn, it reminded me of the view from Catskill mountain. The handy-work of God is beautiful and glorious.

"We descended the steep side of the hill, which shortened our walk to the boat. We returned to Shanghai, and reached home early the following morning, not exceeding the limits of the regulation of being absent only one day."

Our friend, Mr. Spalding, at this time was troubled with a cough, which continued to increase during the winter and spring, accompanied with spitting blood. Early in the summer, he joined his friends at the mission-house, to enjoy purer air, but failing to regain his strength, he embarked in the *Coquette*, during the month of August, for Hong Kong, on his way to the United States.

The vessel encountered a terrible typhoon. The last tidings of her was, that she was reported as being in the best condition to ride out the gale, but was never heard of more.

Dr. Bridgman and myself had the pleasure of knowing him intimately. His devo-

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tion and zeal in the missionary work, his self-denial and deep personal interest in the Chinese, his untiring efforts in acquiring the language, and his success in winning the souls of the heathen, during his short career of service, are strong evidences how worthy he was of the confidence reposed in him, and raise an imperishable monument above the waves that were commissioned to engulf his mortal tabernacle.

## XVI.

Commencement of a School—Asan—A Cheerless Home  
—Propitiatory Offerings.

DURING the year 1849 it was determined that the Committee of Revision should prosecute their labors until the Old Testament should be completed. As this arrangement postponed our return to Canton, to an indefinite period, a resolution was formed with my husband's approbation to carry out our plans of usefulness in Shanghai.

By correspondence, friends in America were interested in the establishment of a school of Chinese girls, and encouragement was received from them that means would be provided for the support of the pupils.

During the early part of 1850, the preliminary measures were commenced, to enlist the co-operation of parents in the neighborhood.



The plan was one with which I was quite familiar, having had in my native land, considerable experience in obtaining Sunday School scholars. The two little girls and myself commenced a series of visits at Wongka Moda, from door to door. Ah-yee and Alan were the pioneers. I had devoted little or no attention to the Shanghai dialect, but they from hearing it spoken, had acquired a little, and acted as interpreters.

The sight of these two clean looking native children always secured our introduction to the family. The little ones we called to see would sometimes run and hide, lest the foreigners should carry them off, but the mothers were exceedingly pleased with the two Canton girls, and Ah-yee in particular was of great assistance in making known the object of these visits. For some time it was our daily practice to devote the afternoon of each day to this purpose.

The 15th of April was determined upon, for carrying out the plan. At first it was only a day school. We had then no ac-

commodation for boarders, and had only one small lower room that would hold but about twelve pupils.

The plan was simply to teach them to read and write their own language, by a native master. The religious instruction was given on the Sabbath by Chai, a native convert, and Dr. Bridgman occasionally rendered such assistance, as his duties in the business of translation would permit.

After their daily lessons were learned, we agreed to allow them at 12 o'clock, one meal consisting of rice and vegetables. The first object was to gain their confidence, and in order to do this, for a few days I exercised only a general oversight, not obtruding myself upon their notice too much; and often making Ah-yee the medium of communication. No English was taught. By this regulation a much better opportunity was afforded me of acquiring the colloquial dialect.

The 15th of April came, but it was a rainy day, and so were the two following. The next day was pleasant, and two Shanghai

girls entered the school. One about seven years old, docile, gentle, and confiding, the other twelve years of age, timid, sad, and distrustful.

The next day, several more came to be entered as scholars. Ah-yee and Alan learned to speak the dialect rapidly, and took a great interest in the children. They were enabled daily to give me much information respecting the habits of the pupils and the state of their families.

Two of the most prevalent evils we have to overcome, are the practice of using vile language, and opium smoking. One fine looking girl of fourteen years entered the school, and after studying one day she was reported next morning as being surfeited with opium, and her father, and mother, with their other children, were in the same condition.

Some time afterwards, in visiting the neighborhood, I saw Asan (for that was her name) among a crowd of vagrant women and children, who had gathered around to gaze and make remarks on me. She was pale, haggard, and filthy. Those who are long accustomed to use

the drug, exhibit a cadaverous countenance, and an emaciated frame.

During the intermission some amusements were provided, and it was pleasing to see Ah-yee's efforts to make her companions enjoy themselves and be happy.

In a month the little room was too small, and we moved into an open court with a tile floor, which formed the entrance to our dwelling. The assistance of a native woman was obtained two afternoons in the week, to teach them to make shoes and sew in native style. Ah-yee and Alan, small though they were, took charge of the knitting department, and made very good assistants.

On the Sabbath we invited the mothers and other relatives to come into the court, and the pious native, Chai, came and examined the children, and in their own dialect explained to them the gospel.

Within the first month we were made grateful and happy, by the receipt of £42 from a lady in Philadelphia. On perusing the letter, the tears fell from my eyes. Ah-yee asked

me what was the matter? I told her that I wept for joy, and explained the subject of the letter to her. We set up our Ebenezer, and said, "Hitherto hath the Lord helped us."

During this time, a promising little girl of seven years was suddenly removed by death. Until the last, she was heard prattling about her work, her fong-dongs, and her teachers. The term *fong-dongs* is applied to square pieces of red paper, on each of which is written one large character. The small children commit to memory four of these daily; when they have learned five or six hundred, a book is put into their hands.

Our visits were continued among the parents, especially if any were sick, or needed medicine. It was very necessary to inspire them with confidence, and the way to do this seemed to be, to look in upon their poor dwellings, which are mere hovels, and show them that we wished to act the part of friends. On these occasions, a crowd was sure to follow, because the foreigner is always a curiosity, and sometimes regarded with suspicion. A few extracts

from memoranda kept at that time will illustrate the condition of the people.

"*May 31st.*—On returning home to-day from a weekly missionary meeting, I met a scholar who had been several days absent. I joined her in her walk, and she led me through an obscure street not far from our own door. Presently another pupil accosted us; they both accompanied me through several turns of this lane, till we arrived at a large mound of dirt and filth (of which there are many in Shanghai), and behind this was their home. The mother of the first child accosted me pleasantly at the door, and immediately representatives from a dozen families gathered together to gaze at the spectacle of a foreign lady. Satisfactory reasons being given for the child's absence from school, I turned to thread my way back again. It was nearly dark. The two little girls with all confidence took me by the hand, begged me to be careful and not soil my dress, and conducted me safely home. Two months ago, these children were afraid of me."

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"*June 11th.*—Hearing that some pupils from a distance were ill, I took a Sedan to-day, and proceeded to the west gate of the city. The morning was bright and fair; the distance in the country outside the walls was two miles. The farmers, men and women, were busy in the fields. The sun came out in all his strength, and the distance was so much farther than we supposed, I was afraid my bearers would give out, and after all feared it was a vain search; but our faithful guide, who threads his way into any place where duty calls, persevered, and at length we arrived at a place where, probably, no foreigner was ever seen before. We had to trample over the half-threshed grain to get inside a mere hovel or shelter, and for a few moments our eyes were so blinded by the external glare, that we could discern no object; but as the family gathered around us, from the grandmother to the child in the lap, they said we would presently see within, and that both the girl and her mother were very ill.

Oh what a comfortless abode! It was a

very warm morning; there lay two invalids, on one bed, sick of a fever—near them was a small furnace, with some native medicine in a course of preparation. They were addressed in Chinese, but there was no recognition. Weakness and delirium prevented.

This woman was accustomed to work in the fields, and had brought to our residence several times, beautiful specimens of the Grevel Rose, to show that she appreciated the interest we had taken in her children. Her present sickness was unto death. The daughter in about two months recovered and paid a visit to the school.

“*June 20th.*—The old teacher is absent from sickness. With the assistance of Ah-yee and Alan, who are in advance of the other pupils, the school has been conducted during his absence of some days.

“The seamstress, who instructs the girls in making shoes, and their clothing generally, informs me, that there is a female to be obtained who understands the written character, and is qualified to teach. She has promised an in-



terview, with the hope that her services may be obtained.

"This seamstress says, 'The ladies who come from other countries *all* know how to read and write, but the poor Shanghai women do not. They have to work all the time, and have no opportunity to learn.' As she said this, there was something in the expression of her countenance that told a truth which she seemed to feel: the great difference between the Chinese female and the English or American lady.

"*July 1st.*—More scholars, notwithstanding the continued rain which is daily falling in torrents. The children seem very happy to come to school, and all who have the wooden clogs and overshoes, with heavy nails in the soles, are punctual in their attendance.

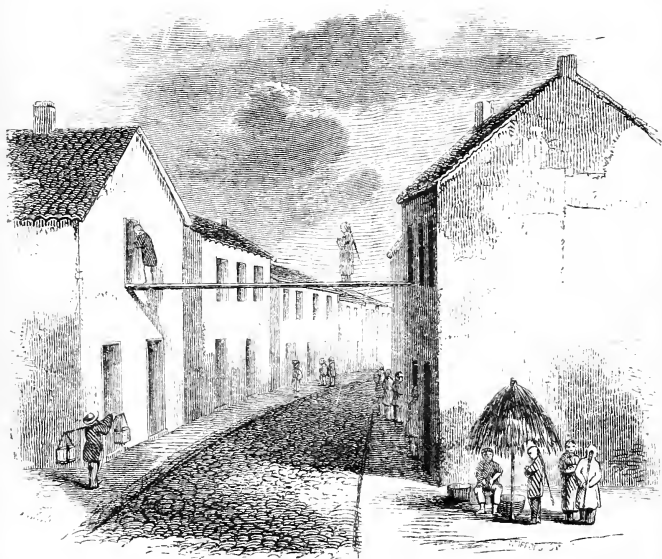
"*4th.*—The old teacher is dead. He had learned a little of the doctrines of Jesus, and professed to be an inquirer after truth. Many are daily falling victims to the sickness, a spotted fever. The gods are invoked, and special sacrifices made to stay the pestilence. Some of the little girls were asked whether they

went to the temples to worship? The answer was, 'No, father and mother go, but we do not, because we are afraid of the big gods.'

"*Aug. 3d.*—To-day we were much gratified with a visit from a Chinese lady, who knows both how to read and write. She is a widow, about forty years of age, and supports herself by teaching a little school, of twelve or fourteen pupils, near the east gate of the city. She is the first woman we have met who is able to read.

"Several christian books were put into her hands by my husband, which she read fluently. She professes the Budhistic faith."





Residence of Dr. Bridgeman, Wauka-Moda.

## XVII.

Another Dwelling—Illness—Sabbath Service—Glass Windows—Death of a Pupil—Acquiring the Language—Binding the Feet—Visit of Mr. Olyphant—Encouragement—The Fortune-teller—A Sad Trial.

DURING the month of August, we secured an adjacent dwelling, vacated by the family of the Rev. B. Jenkins, missionary of the Methodist Board. The two buildings were connected and made easily accessible by a heavy plank, from the terrace of one to the window of the other, across a narrow street, about eight feet wide.

Having thus enlarged our premises, in order that we might accommodate boarding-pupils, our plans for a time were interrupted by the sudden and unlooked-for illness of my dear husband. It was an attack of fever, which rapidly prostrated his strength.

The weather was oppressive, and our sleeping apartment was in the school-house, immediately beneath the roof of tiles. Happily that season we had a supply of ice. The free use of this luxury, and the prompt and kind attentions of Dr. William Lockhart, of the London Missionary Society, who was one of Dr. Bridgman's tried friends, of seventeen years standing, with the blessing of our Heavenly Father, stayed the hand of disease, and the fever, though violent in its attack, did not run many days. It was, however, several weeks before his usual strength returned, and before he was able to resume his duties in the business of translation.

In consequence of my husband's illness, the day-school was continued in the open court of our first dwelling, where we also held our Sabbath services.

The following extracts will illustrate the progress of our work.

"*August 12th.*—Yesterday (Sabbath) there were nine women present, at worship. These, with the school and domestics, made quite a

congregation. Indeed, the court was full. Our native christian friend, Chai, attends regularly, examines the children, and then talks to them on the plain and simple doctrines of the gospel.

“15th.—The weather is excessively warm, the children had their choice, either to have a few days' holiday, or to come very early in the morning, learn their lessons, have their rice, and return before the heat of the day. They preferred to come, and all seem very happy.”

Under date of September 15th, 1850, there is a view of the month expressed as follows:—

“During the last four weeks there have been some changes in our school of Chinese girls. We have removed from the court with a tile floor to the inner apartment in the next house, with a board floor. This house having been previously occupied by different missionary families, we have the benefit of their improvements. Instead of Chinese shutters, with oyster-shell, as a medium for light, we have two large windows with panes of glass; and as these windows open to the south upon a lot

of vacant ground, devoted to baskets of indigo, belonging to some traders on the street, we feel almost as if we were in the country.

"The soft summer breezes and the bright sunlight find access to cheer and invigorate us. The eye can rest upon the blue vault of Heaven and those 'swift-winged messengers,' the clouds; the birds delight us with their melody; and the children seem inspired with the pleasant influence of nature's voice."

Having now possession of the anticipated accommodations, the pupils were informed that we were prepared to receive ten or twelve girls into the family. There were three who had attended as day-scholars, who expressed a wish to come, but their parents objected, and preferred to give them other employment; consequently they were removed from the school.

One interesting little girl has died of the prevailing epidemic. After she had been ill a fortnight or more, her mother called at our house, and asked for medicine. She wished me to accompany her home to see the child.



Not understanding the nature of her sickness, I went.

After a long walk, I entered a low dwelling, with no floor but the earth, and the mother, after requesting me to be seated, on a narrow bench, brought out the child on her shoulder. She could scarcely speak. From her appearance the case seemed hopeless, and it was inexpedient to give our medicine, lest if she died, her death should be attributed to the foreign influence. A little money was handed her to get some native remedies, with the hope that she might find relief; but she lived only a day or two.

The mother remarked that "the native doctors would not come to see her because she had no money to pay them."

"*September 23d.*—Received a note to-day from the father of one of the pupils, begging we would cure him of smoking opium. We returned a reply that our country did not produce the drug, therefore we had no medicine for it; but recommended him not to purchase

the article, and then he would not eat it, and that would be a certain cure."

The regulation of our Chinese family was quite different from our day-school. The matron, who had become quite a necessary fixture to the establishment, after much conversation with her friends, at length, got their consent to come, with her three small children, and occupy a lower apartment in the house.

The people around us were quite at a loss for some months to understand the motives that influenced us. Some thought that we wished eventually to take their children "away to the foreign country." Such parents would not consent to bind them to us. Others appeared to understand that we wished to benefit them by teaching the doctrines of Jesus, and were willing to try the experiment at least, for three or four years.

The time allowed for the study of the dialect, was extremely limited; sometimes an hour, sometimes a half-hour, and other days none at all; but the little time the supervision of the pupils, domestic duties, and the assistance due to

my husband permitted, was spent in acquiring religious terms and phrases. Daily intercourse with the Chinese, enables one to gain a knowledge of the art of conversation, and the tones with which words are uttered, more readily than the study of books.

Some missionary preachers devote their attention almost entirely to the colloquial dialect, and none are better understood, or more acceptable to the Chinese.

This school brought to our dwelling many Chinese visitors in humble life ; Christian courtesy required me to try at least, to converse with them. It was necessary to become a little child to learn to speak this unknown tongue ; and all our efforts were made pleasant by witnessing the happiness conferred upon these poor heathen.

To listen to the sweet songs of Zion, from the lips of pagan children ; to see them bowing down in prayer before Jehovah, the only God of Heaven and Earth, to be instrumental in guiding them in such a service, is a privilege that Gabriel might desire to share.

Most of the pupils who entered our family as boarders, had their feet already compressed. To this prevalent custom there were some exceptions; at least their feet had not been long bound, and there were five or six whose parents were persuaded to let them remain without being bandaged.

This is a most barbarous practice, but it has such a strong hold upon the people that it will be a long time before it will be relinquished.

Our ears are often assailed by the cries of children who are suffering from compression. In the higher classes this process commences very early, at four or five years of age. The elder women are called upon to do it. The four toes on each foot are bent completely under, and then a long fold of bandage is put on, which is tightened every three or four days. The pain is very severe.

This fashion is the mark of a lady, and considered indispensable to a suitable betrothal, which also takes place early. A girl whose feet are permitted to grow to the usual size, would not be selected as *the* wife. She may

be bought for a sum of money if she have a pretty face, for the second, third, or fourth wife, but the large feet affect her rank seriously in domestic life, and hence the prevalence of the custom in the middling and lower classes.

During this Autumn (1850) we were favored with a visit from D. W. C. Olyphant, Esq., at Shanghai. This gentleman being an early friend of my husband and a warm supporter of the missionary cause, it cannot be inappropriate to make brief allusion to his happy influence in the East. During his stay we secured a weekly visit at our remote residence at Wongka-Moda, and had an opportunity of witnessing and enjoying the deep tone of his piety. It was of no ordinary stamp. He lived with Heaven in view. We did not know then that he was so near the goal. We cannot forget the last evening he passed with us, and the fervent prayer he offered for the work of missions. His was a faith that took hold on the promises, and anchored within the veil. With such earnestness and sincerity did he

plead, that those who were bowed with him before the throne, were carried up in spirit, and borne forward to realize the fulfilment of merciful provisions for giving the blessed gospel to the Chinese.

Such visits from Christian laymen do great good; they encourage the hearts of missionaries living immediately among a heathen people, and daily feeling the withering influence of heathen customs and superstition.

We anticipated much from Mr. Olyphant's return to America, and the interest he would create for China, but He "whose thoughts are not as our thoughts," had higher employments for his chaste and purified spirit, and in June of the next year, having reached Cairo on his way home, he ceased from his labors, and as we believe entered into that "rest which remaineth for the people of God."

The closing month of this year brought with it a new and unexpected trial.

Very suddenly one bright morning the fortune-teller from Canton presented himself.

The object of his errand, like an electric

shock flashed upon my mind, our dear Ah-yee must return to her heathen home. She had been with us four years ; was so grown and altered her father scarcely knew her, but seemed much pleased at her improvement. There was no alternative, and we must submit.

The parents of the lad to whom she was betrothed insisted upon her return, that her feet might be compressed, and she made ready for marriage, which will probably take place when she arrives at the age of sixteen.

Their passage was secured, and the child was prepared with an aching heart, for a speedy departure. She begged me not to weep when we parted ; said she would come back to school if she could.

Some articles were put in her trunk for her mother, and a few things also for Alan's relatives. For a long time it had been promised that when she returned home she should have a silver dollar to give to her mother. The money was ready, but she was reminded of her father's avaricious disposition, and it was proposed that a dress should be purchased with

it, in order that her mother, whom she loved very much, might receive the benefit, but the sparkling silver had attractions for her eye, and she wished the pleasure of putting the dollar into her Mother's hand, so she placed it in a little bag, quite in the bottom of her trunk, which was not to be opened till she reached Canton.

The dear child left us. We had good report of her behavior on board the vessel, the young, lone, Chinese girl, cheering herself by singing the hymns she had been taught in the school.

On arriving at the house of Mr. Williams at Canton, she was left in a room with her father, and was heard to cry bitterly. The servant reported that the trunk was opened and the child deprived of her dollar, the father having taken it for his own purposes.

We have since received no intelligence from Ah-yee, but we have great hope that the seed sown in her young and tender mind for four years, will yet spring up and bear fruit unto Eternal life.



## XVIII.

Whampoa—Affliction—Danger from Fire—Death of the Matron's Child—Chinese Funeral—Mourning Garments—Lamentation a Matter of Form.

WHAMPOA is the name of the reach, where foreign ships lie at anchor, about twelve miles from Canton. French and Danes' islands are places of resort for an afternoon's ramble, when one wishes to escape for a little time from the intense heat of the city.

The accompanying plate exhibits a view of the beautiful cemetery for foreigners on French island.

The obelisk marks the grave of the Hon. Alexander Everett; in a range with this on the left, are interred four missionaries, Mrs. Devan, Mr. Klopton, Mrs. Whilden, and Rev. Jas. G. Bridgman. The pyramidal tomb in front of these, marks the graves of the six English-

men who were killed by the Chinese in 1847.

The year 1851 opened upon the missionary family at Wongka Moda, under a dark cloud of affliction.

The friends who called on New Year's Day, came not with the usual joyous congratulations of the season, but to offer condolence on the unanticipated and painful demise of our dear cousin, the Rev. Jas. G. Bridgman. We had the sympathy of the whole missionary band in China, for he was greatly endeared to all.

The intelligence of this melancholy event, which took place on the 9th ult., had just been received, and we passed the day in reading the painful details, which are already before the Christian public, and need not here be repeated.

In the autumn of 1845, when we were in Canton, this Christian relative became an inmate of our family. Possessing a strong and vigorous intellect, and great conscientiousness, cousin James was very much devoted to the study of the Chinese language, and his views

of duty led him to spend more hours in seclusion and close application, than we thought consistent with the enjoyment of perfect health. His constitution was excellent, and although he had several attacks of illness, during his residence in China, we had reason to suppose that he had a long life of usefulness before him.

Experience has proved to residents in the East, that exercise in the open air is as necessary there, at a proper time of day, as in any other climate. This practice affords to the missionary an opportunity of observation and acquaintance with the people, and gives him a facility and command of language in matters of every-day life, which cannot be acquired alone from books.

During our residence in Shanghai, his letters to us had been few, but long, dwelling very much upon his internal struggles with sin; but we did not suspect for a moment, that he was laboring under an aberration of mind, which caused his early and lamented departure from the world.

His daily walk and habits of devotion were

those of an humble and devoted missionary. Fondness for books inclined him to be reflective and taciturn, but when drawn into conversation, he was cheerful and often sprightly. Decided in expressing his opinion, charitable towards those who differed from him, his deportment always kind and manly, he was to us a pleasant Christian companion.

In public, his preaching both in Chinese and English, was marked by perspicuity, depth of thought, and ministerial faithfulness. His sun has gone down while it was yet day, but the rainbow of hope and promise sheds light beyond the tomb, and we hear a voice saying, "What I do, thou knowest not now, but thou shalt know hereafter."

In the month of February, of this year, 1851, there was a fire in our neighborhood, so near our house, that it was necessary to get our twelve children instantly in readiness to leave our dwelling, in case the wind set toward us. But God mercifully spared our Chinese home, and the school experienced no interruption.

In the same month an infant child of the matron, a year old, died ; and we took care to have the funeral services performed in a Christian manner.

The babe was laid out in a dress of red flannel. We assembled in the school-room, and Dr. Bridgman addressed the children in a few words suited to the occasion.

We have had several opportunities of witnessing Chinese funerals. The body of the deceased is dressed in the best suit of clothing, the same as in life, from the cap down to the shoes.

Women have their hair attired and adorned with a profusion of ornaments, and in the wealthy class, the body is clothed in embroidered garments of rich material.

On one occasion, in passing through the city in a sedan, we saw at some distance before us what was at first supposed to be a marriage procession, with a richly embroidered bridal chair.

On approaching nearer, it proved to be a hearse. This was followed by a man attired

in a white robe, down to the feet. A strip of long white cotton cloth was bandaged about his head. With the assistance of a friend on each side, who held him by the arm, he was dragged along backward after the corpse, which from these emblems of deep mourning was supposed to be that of his father.

Sedans followed, with strips of white cloth wound about them. These often contain female relatives, some of whom at the time of the funeral, and at stated hours every day, are hired to weep and wail.

For a father, mourning is worn three years. White cord is plaited with the cues, white collars are worn about the neck. White shoes are worn by the women and ash color by the men.

A man never wears mourning for his wife, he would be laughed at by his friends. When a person is known to be dying, the relatives gather around the bed, and call upon the spirit to come back; and the utmost confusion and disorder prevails. When the person expires, these cries cease, and they go laughing

and talking about their ordinary employments. Daily, at stated hours, women go into the room where the corpse lies, and wail perhaps half an hour. This continues until after the interment, when at the usual periods, they visit the graves, and weep and offer sacrifices.

One day, passing through a burying-ground near us, where a great proportion of the coffins are above ground, a woman was heard weeping and wailing very loud. Attracted by my appearance, she at once ceased crying, without the least difficulty, and she gratified her curiosity by gazing at the foreign lady, while the tears were still standing on her cheeks. She was asked for whom she was mourning? She said her child. "How long since the death?" "Three years." Passing on, she commenced again, her wailings being heard some distance. She was in a sitting posture, and moved her body backwards and forwards, stopping at pleasure if anything attracted her notice.

## XIX.

Objects of the School—Wongka Moda—Opening of the School—Character of the Pupils—Course of Instruction—Domestic Duties—Recreation—Sabbath Exercises, &c.

A REPORT for the American Board, drawn up by Dr. Bridgman, dated Shanghai, April 15th, 1851, gives a brief survey of the School during the first year of its existence. From that report, I will here introduce a few short extracts.

“As no mission school for Girls, had been established in this city, and as no specific instructions had been given us, for opening such a one, I would premise that, in what has been undertaken and accomplished, on the score of female education, we have had in view two distinct objects. To do all the good we possibly could, to the people immediately around



us, with the means at our disposal, was our first and principal object; our second was, to ascertain what, hereafter, might be practicable, in this important department of missionary labor.

“The establishment of the school was an experiment,—a simple process, to ascertain from actual trial, what could be done, and what safely anticipated for future enterprise.

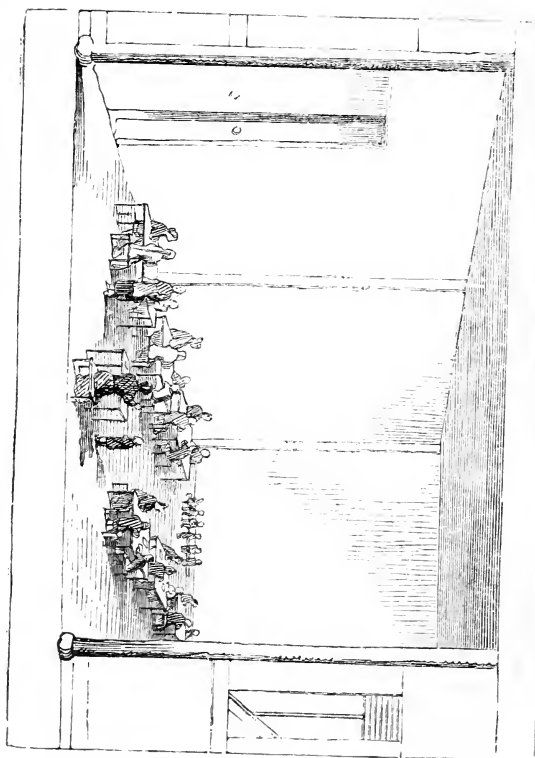
“The results of the experiment, thus far, are such, I am sure, as will meet your wishes and secure your approbation. The detail shall be given in few words, and under distinct heads.

“*The Field*.—The name of the place where the school is situated, is called in the local dialect, *Wongka Moda*; in the court dialect, it is called *Wang-kia Ma-taw*, literally, “King’s family’s horse’s head;” or the “Horse’s head of the King family.” By the phrase *Ma-taw*, “horse’s head,” the Chinese denote a landing-place or jetty; this one was built by the King’s family, and is situated in the south-eastern suburbs of Shanghai.

"This same name, Wongka Moda, is also given to the street which leads from the landing-place, and on which is situated our residence, where the little school was first collected.

"A better field than this could hardly be desired. Thousands of families are accessible, within a few minutes walk of our door, chiefly of the middling and lower classes—the industrious working people. To the poor the gospel is preached. These are they who so much need its consolations, and it is to such as these, that the joyful sound is most likely to be welcome. In the whole of these suburbs, comprising 60,000 or more inhabitants, there is only one protestant mission family, and that is our own.

"*Opening of the school.* To prepare the way for the long-desired work, Mrs. B. accompanied by her two little Canton pupils, commenced visiting the neighboring families, going from house to house, making known to them the project designed for the benefit of their children, and inviting all who pleased to send their daughters. Sometimes, on entering a house,



*Chinese Girls School at Wanka-Mota.*



the children would be frightened, and run away and hide themselves; but in most families a kind reception was given; and on one of these visits, a little girl came out from her lowly cottage, as Mrs. B. was passing, and presented to her, a pretty flower. This simple act of the child was performed with such true politeness and kind feeling, that Mrs. B. returned that day, with more than usual buoyancy of hope, as to the success of her work.

"In this way some fifty or more families were visited, and the object of the school made known.

"The 15th of April, was fixed on, as the day for receiving such children as might desire to come; and notice of the same was posted up at the front door of our house. At the appointed time, a few made their appearance, entering with fear and trembling. So timid were they, that Mrs. B. scarcely dared to speak to them, at first, or to go near to them.

"Their number gradually increased, and with their numbers confidence. Some of these first pupils continued in the school about

two months, and then left, under the apprehension that we should eventually take them to a foreign country.

“During four or five months none but day-scholars were admitted ; these, coming immediately after their breakfast, (and some of them without any,) remained until after they had eaten the dinner, which was given them. The number of these pupils varied from twelve to twenty.

“In September a selection of boarders was commenced, from among the day-scholars ; the number of these gradually increased to twelve ; all that our accommodations could make comfortable.

“*Number of Pupils.*—The whole number of children, that have entered the school, cannot be less than forty, and they have come from about as large a number of families. The number of individuals in each of these forty families, I suppose may be ten, perhaps more ; so that some four hundred, or more, have been brought into pretty direct communication with the school and mission family.

"In the sequel you will see, how these all have been in the way to be benefited by means of the school."

The number, names and ages of the pupils, now in the two departments, will be seen by the following list; the names are in the local dialects.

## DAY-SCHOLARS.

Names.	Ages.
1. Ah-do . . . . .	ten years.
2. Ah-nee . . . . .	eight "
3. Vah-siu-mek . . . . .	eight "
4. Ah-zung . . . . .	twelve "
5. King-pau . . . . .	ten "
6. Sze-pau . . . . .	ten "
7. Sau-pau . . . . .	nine "
8. Ah-sze . . . . .	seven "

## BOARDERS.

1. Ah-yee . . . . .	eleven years.
2. A-lan . . . . .	eleven "
3. King-meh . . . . .	twelve "
4. Che-meh . . . . .	eight "
5. Ma-long . . . . .	twelve "
6. Ah-king . . . . .	twelve "
7. King-do . . . . .	six "
8. Tsin-neh . . . . .	eight "
9. Ah-niu . . . . .	eight "
10. Ah-ngoo . . . . .	eight "
11. Sze-sze . . . . .	eight "
12. Nee-paw . . . . .	six "

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*“Terms of Admission.*—The first and second on the list of Boarders, were received into our family while in Canton,—the first for an indefinite period, the second with the understanding that she should be under our care as long as we pleased. Although Ah-yee had been betrothed, before coming to us, yet her father and father-in-law, both consented to her coming with us to Shanghai; but our protracted stay, and her long absence, induced her father to come for her, in December, of last year. He came up to Shanghai at his own expense; his passage back, and the child’s also, was given by the U. S. Consul at Shanghai.

“The proficiency of this child was very satisfactory; the amount of religious knowledge stored up in her mind was such, and her character was so far formed, as to leave us much ground to hope, that through the truth of God, she may be made to be a partaker in the blessed hopes of the gospel.

“All those who have been received in Shanghai, have, in each case, been admitted



with a written agreement, that they remain, at our discretion, for a period of three years or more ; and that they receive all their support from us, and be subject entirely to our control.

*“ Character of the Pupils.*—The terms, raw material, are inadequate fully to characterize the condition of these poor children at the time they first appeared under our roof. These degenerate plants from a stock long estranged from all knowledge of the true God—like all the children of the Empire, are not merely uninformed and unaccustomed to what is good, but the wrong bias is set deep and strong in their nature ; the stain of evil is fixed ; the corruption of sin has darkened reason, and almost annihilated conscience. The whole character, physical, intellectual, and moral, you see thus debased.

“I feel that I cannot fully describe the appearance, and portray the character, of these children. Their persons were filthy, and their tattered garments and themselves covered with vermin. When, for the first time, they

were gathered on the Sabbath-day, into our parlor, for public worship, they seemed like sheep chased and huddled together in some nook or corner, from whence they could not escape. An inane stare of the countenance, indicated the wretched blindness of the mind debased by paganism.

*"Discipline.*—Order, and cleanliness, were the first two things insisted on. To these they were strangers, and from habit very averse. Coming at first as day scholars, it was not our province to supply them with clothes; still so destitute were they, and withal so uncleanly, that it became necessary, in some cases, to furnish them with decent raiment. It was, in every instance, made an essential point that cleanliness of person should be observed; soap, towels, pocket-handkerchiefs, etc., were furnished them accordingly. This gave employment for their hands, in the use of the needle. They were required always to conform strictly to the simple rules, suggested rather as matters of course, than laid down with any show of authority, for the regulation of their con-

duct. In a word, our object was to transfer them from the low condition and disorder of a pagan family, to the privileges and enjoyments of a christian household.

"I have made discipline a separate topic, and introduced it in this place, because it should have so prominent a place in every system of education, among a pagan people. John came to prepare the way for the Lord. Giving instruction, sowing the good seed, would here be almost in vain, unless the fallow ground be first cleared and broken up.

"Obedience to a few simple rules of order, was shown them to be necessary for their comfort and happiness, as members of the school.

"The penalties inflicted have been, usually, the deprivation of a portion of food; seclusion for a day; and in cases of repeated violations of the same kind, a declaration of expulsion from the house. These means have, in every case, had the effect desired, in subduing the wayward spirit of the heathen child. Corporal punishment has been almost entirely unnecessary. An instance occurred, a short

time since, when one of the older pupils was unwilling to come at Mrs. B.'s call, and receive reproof before the other pupils. The matron was directed to go and call the girl's mother; this brought the child at once to terms, so afraid was she of being sent home.

*“ Course of Instruction.*—This has been varied according to the wants of each individual. So far as books have been concerned, everything has been done in their own language. A very limited exception should here be made for the two little Canton girls; but not, however, as members of the school, where every lesson and precept has been in Chinese. No English has been taught.

“ Learning to read, as in our own schools, was the first object in this department, and for this purpose the assistance of an experienced native master was secured. According to local and immemorial usage, the master prepared his first lessons, by a selection of single words, or characters, each one denoting a single thing, or a single quality, written upon a small piece of square red paper, here called

fong-dongs. Of these a child learned four, six, eight, ten or twenty, according to age and capacity.

“After making some progress in this course, of learning single and isolated characters, they were put to the study of a child’s book, called San Tsz-king, or ‘Three characters classic,’ containing a system of Christian doctrine written in trimeter, or lines of three syllables, in brief and simple language, embodying the cardinal truths of the Bible; and comprised in about the same limits as the Assembly’s Catechism. Thirteen of the girls have committed this thoroughly to memory, so that they can rehearse it from beginning to end, without being prompted, or miscalling or omitting a single character. It is with them a favorite book, and they love to rehearse it in concert as a chant. Performed in this manner it is well calculated for public worship, it being easily understood by the audience.

“The Ten Commandments, in like manner, have been committed thoroughly to memory, by the same number of pupils.

“The Lord’s Prayer, also, was early learned, and is daily used by every one in the school.

“A part of the pupils have had lessons in a native book, ‘Girl’s Instructor,’ compiled for the use of girls, designed to inculcate rules of decorum in social life.

“Those who have mastered the christian books, named above, have commenced reading the New Testament in the colloquial dialect; and those who have made the best progress, have read and are able to read with fluency, as far as the end of the 15th chapter of the gospel by Matthew.

“More than half of the school have learned the multiplication table, in the simple form in which it stands in their own language.

“They have all had lessons in singing, and many of them sing well. Their music is limited to Christian hymns, of which they have learned many. A missionary lady has composed a piece of music, to which the trimetrical classic is set, and to which they are becoming familiar.

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“ In domestic duties, cooking, sweeping, scrubbing, washing, sewing, etc., they are all called upon to take part every day, the Sabbath excepted.

“ A part of each Saturday is allowed them for recreation, and preparation for the Sabbath, so that on the Lord's day nothing may be done except the simplest preparation of food, and making of the beds.

“ At meals they have been taught by precept and example, never to omit asking a blessing, with the giving of thanks for their Heavenly Father's good providence over them.

“ The boarders, from the first, have been instructed to observe secret prayer, at stated hours, morning and evening, and also to join in family prayers, where they read and unite in singing.

“ On the Sabbath, at an early hour, they have their scripture lessons ; at 11 A. M., and at 1 P. M. are assembled for public worship ; the first service is conducted by a native christian, and the second by myself ; in the evening, they form a Bible class. On some few occa-

sions, when from indisposition, Mrs. B. has been unable to join them on Sabbath evening, it has been pleasing to see these little children taking their accustomed seats around the table, and by themselves pursuing the usual course, varying their exercises by singing their hymns of praise, and doing all this with as much regularity as if they had some person to direct them.

“*Superintendence.*—In all their duties, in and out of the school-room, on week days and on the Sabbath, they are constantly under the immediate care and superintendence of Mrs. Bridgman, and she has seldom left them even for a single hour, unless I was at home to supply her place in part—so far as to know that they are all in their places and performing their appointed duties.

“In this supervision a matron, a married woman, with two little children of her own, has been engaged—she and her children forming indeed a part of the establishment, the little ones learning by rote and she from the book.



*Results.* The results of this course of discipline and instruction, can be seen only partially in this life, and but very limitedly even here and by those under whose immediate care the children have been placed. This care has been rendered both easy and pleasant, by the constant observance of the progress which these little girls have made in christian education. We are not yet able to say that even one of them is truly converted, the new principle of christian grace being implanted in the soul. Neither can we say that the Holy Spirit has not commenced His work in them. It is for their conversion that we have labored and prayed. They have been daily taught God's Word, because it is that by which the hearts of the young, as well as the old must be sanctified. When on earth, our Saviour was wont to gather little children around him, and would take them up in his arms and bless them. To his arms and to his blessing, and to the Father and to the Holy Spirit, these little ones have been daily commended; and we doubt not but that some if not all, will be numbered

among the first fruits of the great company of true believers that will yet be gathered into the church of God from the land of Sinim.

“The results are not limited to these few children ; already their parents, brothers, sisters, and other relations, are being taught, through them, the name and doctrines of the true God—even the name of Jesus. Not only do they repeat at home what they have learned, but frequently they ask us for books to give to their kindred and friends, when they go to visit them. They have become colporteurs of christian books among their neighbors, where the voice of the living speaker does not reach. Frequently also their friends come to public worship on the Lord’s day. There have been numbers of female visitors on week days, and these have not gone away without some word of instruction.”

## XX.

Heathen Ceremonies—Chinese Matron—Opposition—  
Ordination of Chai—Infanticide.

Idolatrous processions in China are numerous, and very expensive. In going to the foreign settlement, through the city, our course from the narrowness of the streets is frequently obstructed by them. They often take place in the night.

On these occasions an image, of some deified hero, is dressed in official costume, and placed in a Sedan, borne by four coolies, and carried along for exhibition. One is often deceived in supposing that a dignitary of the government has come out upon some official duties.

The gods when carried in state are preceded by runners, to clear the way. The Sedan of a private citizen must stop, or the bearers be knocked down. For the officials, we are will-

ing to pay all due respect, but as the lictors, and the banners, and the musicians pass, the great officer, after all, may prove to be but an image, a deified hero, taken out for an airing.

Horses are used in these processions, but not for draughts; boy's harlequins are mounted on them. Vile characters of both sexes follow in the train. One evening accompanied by a friend, we were returning home, a distance of two miles, from the monthly concert of prayer. Our two Sedans fell in with one of these long processions, and we had an opportunity of witnessing the reverence and devotion of the people.

The streets were not more than eight feet wide. No noise was heard save the trampling of feet. Every shop had an offering ready as the idol passed on; this consisted of paper money in the form of ingots strung upon thread, as much perhaps as would fill half a barrel. It was placed in front of the shop and a lighted torch was applied, which quickly consumed the paper, and the whole street was illuminated by a glare of light. This was per-

formed with a serious countenance, and with that reverence which always marks the services to pagan gods.

It is supposed by the Chinese that this money, after being consumed, ascends to the spirit world, and is duly appropriated to the necessities of their deities.

China is said to be the land where infanticide prevails; though to what extent it is carried in Shanghai, we have not been able to ascertain. Children are often exposed to die in the streets, especially in seasons of famine. The number of beggars is very great. Some follow it as a profession; in the cold winter season they will expose themselves with scarcely the least covering, day after day; many are fat and healthy; and although shaking with the cold, appear well fed and flourishing.

The School has made us acquainted with a great many mothers, and they seem much attached to their children; but Chinese women are exceedingly superstitious, and at an early age imbue the minds of sons and daughters with a love of idolatrous worship.

The matron who assists in the care of the pupils has two very interesting and intelligent children, a boy of six, and a girl of four years. Her son is dressed in the garb of a Taouist priest, with all his hair shaved off, and his garments cut in priestly style. In expostulating with her upon this folly, she replied that she has lost two promising sons ere they reached the age of ten years; that her people have a custom, if there be a surviving son, to put on this garb, until he pass the trying period. She did not intend to make him a priest, in reality, but the ostensible reason seemed to be to pacify the gods in order that they might spare the child.

This woman is well instructed in the use of her needle, a rare accomplishment among Chinese females. She cuts out all the garments and teaches the girls to make them; when one is completed and ready for use, she is careful to have it brought for inspection, and instructs the child to say "Thank you, lady."

The women among the working poor, cook

the rice and take care of the children, but very few know how to sew.

The matron is very shrewd and observing, has tact in management, and has proved a valuable assistant. After the pupils have learned plain sewing, under her guidance, they embroider shoes and other articles ; but until she be truly converted, full confidence cannot be reposed in her, nor in any other Chinese woman, so as to leave the scholars entirely to her care even for a short period.

She is an attentive listener to "the doctrines," and among her friends is a colporteur of christian books. Her children are taught the New Testament. Her little daughter having been instructed daily to repeat the Lord's prayer, was on a visit to her own home, and after kneeling down and performing this duty, she said, "Grandmother, why don't you pray? you ought to pray to Jesus."

When I was attacked with indisposition in August, 1851, two of the older pupils, King-meh and Alan, acted the part of nurses. No mother in America, who had bestowed the ut-

most care in the training of her daughters, could have received more affectionate attentions than I received from these girls on that occasion. The following extract will prove that opposition exists even here against outside barbarians.

"*August 15th.*—During the current month, a vile placard has been published against foreigners, and some of the pupils have been ridiculed and threatened by their relatives, for continuing under our instruction. One of them, on returning from a visit to her friends, mentioned some false and wicked remarks that were made by them about us. She was asked if she believed them, she answered, 'No.' Have we dealt truly, or deceitfully with you? 'Always truly,' was the reply. Do you think the foreigners wish to kill and destroy the Chinese, as the placard stated? 'No; I think the foreigners often help the poor Chinese, when our own people will not.'"

King-meh's mother paid us a visit, a day or two since. She has become alarmed. The placard states that all foreigners are to be de-



stroyed, and that the Chinese will take possession of their dwellings, and parents have been advised to remove their children from the mission-schools. We very soon quieted her fears, and she returned home. This was got up to disaffect the people. Application has been made to the authorities, and the placard has been torn down.

While the act of toleration secures the privilege of teaching Christianity, there will undoubtedly often be a demonstration in this way, but there is no substantial ground to apprehend any great disturbance, particularly at Shanghai.

The first Sabbath in September, 1851, was a highly privileged day. In the midst of this pagan city a Temple for native worshippers was dedicated to the service of Jehovah, in strange, but delightful contrast to the many idol temples, by which this holy sanctuary is surrounded.

A number of missionaries of different denominations were seen that morning wending their way thither. What do they here on this

Sabbath more than usual? In imagination follow us to these courts. Though Jehovah is not acknowledged, nor known as the nation's God, for they worship "idols many, and gods many," yet here is a congregation of native worshippers assembled. Females in China sit in the gallery, and men below, because it is in accordance with ancient usage, for the sexes to sit apart.

In the chancel is the Missionary Bishop, and two presbyters. Immediately in front of the pulpit may be seen a school of boys, who, with cheerful countenances, and cleanly apparel seem prepared reverently to unite in the services; on the left is a class of blind men, whose serious deportment indicates, that if all be dark to the natural vision, the gospel has illumined their souls, with the light of heavenly truth.

On the right, seated in a chair, is a young man, a native convert, about to be admitted to the gospel-ministry, by prayer and the "laying on of hands." And who is this individual? A Chinese christian brother; a

valued helper in time of need. For eighteen months, has he come Sabbath after Sabbath, to examine these pupils, and speak to the women that resorted to the school-room to hear the gospel.

The first interview with this christian-brother was on a Sabbath in our own native land, in the Sunday-school. Subsequently he was a fellow passenger to China. He was faithfully instructed by those under whose immediate supervision he was placed. Many pleasant little seasons did we pass upon the deck of the ship, speaking of the truths of the Bible; he trying to learn a little chant in the language of the Prodigal Son—"I will arise and go to my Father."

After the services of the ordination, all the members of the mission, eleven native converts, and some from other missions, partook of the Lord's Supper. Jehovah was present with us, and the prayer ascended, that this Christian brother might prove himself worthy to be a minister at Christ's altar.

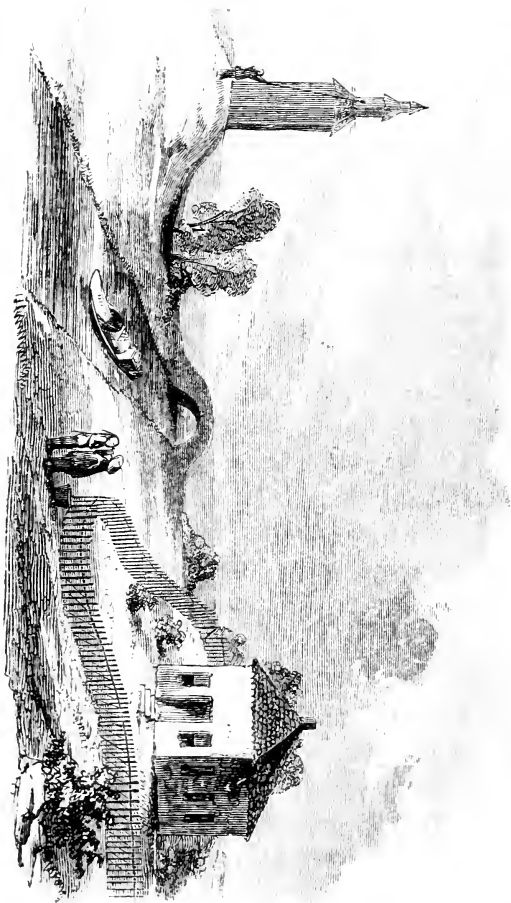
To witness such a scene, to see the trans-

forming power of divine truth upon the pagan mind, to unite with them in celebrating the dying love of Jesus, to give the hand of christian fellowship, and welcome a Chinese brother to the gospel ministry ; to bear a part in such an enterprise, is worth crossing oceans, encountering storms, yea, even traversing deserts. It is indeed a great privilege, to aid in fulfilling Christ's great commission, "Go ye into all the world, and preach the gospel to every creature."

With the accompanying plate is connected a little story, illustrating the practice of infanticide in China.

The cottage is the residence of the Rev. N. Wardner, one of the Sabbatarian missionaries, situated in the country, about two miles from Wongka Moda. It is not a Chinese dwelling, but built by Mr. Wardner in American style.

One morning in December, during my husband's illness, Mrs. Wardner sent a messenger, requesting that I would come out and pay her a visit, as something of interest had occurred, which she wished to communicate.



Residence of Rev. Mr. Wardner.



At a convenient hour, I bent my steps to Mr. Wardner's dwelling. A friend had previously informed us that they had picked up a cast-off female infant, and on my way thither, my mind was full of pleasant thoughts of adopting the little foundling in our family.

But on arriving there, my hopes and anticipations were not to be realized.

The babe had been exposed near the bridge, the night previous. A paper was attached to its body, with scarcely any covering, stating the time of its birth ; it must have lain in the cold some length of time, before it was discovered, as spires of grass were frozen to its little face. A Chinese servant first found the child, and Mrs. Wardner directed him to bring it into the house. She spent most of the night in cherishing the babe, wrapped it in warm clothing, and gave it nourishment, but it was too late ; it lingered till morning, and then God took it.

Some of the Chinese were disposed to laugh at Mrs. Wardner for her pains, others admired her kindness and benevolence.

When I arrived, the babe was laid out, its coffin an empty soap-box. It was a child of full size, and fine features. A spot to the right, outside the fence, marks its little grave, Mr. Wardner called in some Chinese neighbors, and took occasion to expostulate with them, on this wicked practice. After religious services, he gave it a christian burial.

At the left of the creek, on a knoll, is a pagoda; the man with a pole is represented putting in there a cast-off infant.

This is of frequent occurrence. Mrs. W. has seen them, and as if conscious that the thing is wrong, she has observed the man look this way and that way, and with the infant (which she supposed to be dead), tied up like a bundle, and fastened to the end of the pole, he reaches up high, and throws it inside the pagoda, the receptacle of many bodies.



## XXI.

Alan's Letter—Story of Neepaw—Chinese Wedding—  
Politeness—Death of Mrs. Shuck.

THE little Canton girl, Alan, who was taught to read and write English, has been introduced to our readers. We will now let her tell a story for herself. It is part of a letter which she wrote to a dear friend in New York, who was much interested in the school at Wongka Moda. The following is an extract in her own childlike style of narration.

"*Nov. 10th.* Mrs. Bridgman says she thinks you always like to hear about the Chinese; and I am going to tell you something about one of our scholars.

"There is a little girl who was brought here by her adopted mother, a woman who had lost all her own children. The child's own mother

sold her to her adopted mother for two dollars. Last Saturday evening when we went to our supper, Neepaw was missing; we looked about the house but we could not find her. Mrs. Bridgman was not at home; we were afraid that Neepaw had fallen into the well, and one of the girls looked into the well, and took a stick and moved it about there, but she was not to be found. One of the girls then said she saw her go out of the front door, when the Chinese woman was busy up stairs.

"Two or three persons were sent out to look for her, she had been seen passing along the street with her own mother.

"After searching a long time and asking a great many people, her adopted mother found her hid away in a neighbor's house. The people in the house were not willing to let Neepaw go, but her adopted mother took her away and brought her back to Mrs. Bridgman.

"Her own mother made a great cry in the street, and a great noise, she said 'the foreigners had got her child and were going to take her away to their own country.' A great

many people came around to see what was the matter. Dr. Bridgman went down from his study, and told the woman to come into the school-room, and wait until Mrs. Bridgman came back.

"Neepaw was nicely clothed and well-looking. She had rice to eat and her mother had given her money to make her go away, and was going to sell her again. The next morning she was to go into the country. When Neepaw cried and told her mother she wanted to come home, her mother said, 'To-morrow morning go,' but she did not mean to let her go.

"We were all glad to see Neepaw back, and Mrs. Bridgman told her mother she must not take the child away, for she had sold her once, and her adopted mother had signed a written agreement that she should stay in the school three years; so the woman went away, and I hope we shall have no more trouble. I have no more room to write and must close. Alan."

The above is a fair specimen of the little dependence that can be placed upon the word or integrity of the Chinese.

The latter part of this Autumn we had a visit from some American friends who were desirous of seeing something of the manners and customs of this ancient people. Soon after an opportunity offered in our vicinity to attend a wedding.

For two weeks we had observed our narrow street quite obstructed by various culinary preparations; indeed we were quite incommoded in passing to and from the houses.

Inquiry being made as to the cause, we were informed that our neighbor had a daughter being given in marriage, and several days were devoted to feasting at her father's house. This would continue probably two weeks, when the bride would go to her husband's home, and the ceremonies be completed.

The great entrance was hung with scarlet drapery, the usual indication of a wedding; a band of musicians were daily employed, and the quantity of rice consumed, seemed to be by the measure of corn baskets, with other things in proportion.

The last day of these rejoicings, permission

was allowed us to visit the bride. The custom is, on these occasions, to send some little present. This is wrapped in scarlet paper, accompanied with the name of the individual on a card, also in an envelope of scarlet, and forwarded, agreeably to their rules of etiquette, to the bridegroom.

On entering the house we were received by the lady of the family with all due courtesy. She requested us to be seated for a short time in a side apartment.

The bride at that moment was taking wine with her intended husband, and when she returned to her room we might go up and see her.

A young gentleman, who seemed to be master of ceremonies, presently came in, and conducted us to her apartment. She was sitting in silence, dressed in embroidered garments of scarlet color; an immense cushion was placed upon her head, filled with ornaments, a fringe of beads of various colors hung about a very plain face. She was by no means a delicately formed young woman, her hands were large,

her feet were concealed, but I believe compressed.

The ladies around her (her father's wives) took pains to put on certain articles of dress for our gratification. I asked her if the head-dress was not heavy and burdensome; she made no reply. One of the ladies remarked it was "contrary to custom" for any one to speak to her, for which breach of courtesy, I begged pardon.

At six P. M. a procession was to move with the bride to the house of her husband's father, not far distant from Wonka-moda. We sent our compliments with a handsome embroidered purse, and answer was speedily returned that they would be happy to see us.

At the appointed hour the richly decorated scarlet Sedan chair was in readiness for the bride. Closely veiled she took her seat, the curtains of the Sedan screened her entirely from public view. A band of musicians, and a long train of attendants accompanied her with lighted torches. The lady usually goes weeping to the house of her husband's parents.

Dr. B. and myself, with our visitors, followed shortly after. We reached the house in about ten minutes.

The courts were brilliantly lighted, and our Sedans were scarcely set down before a gentleman in readiness, conducted us through the crowd into an inner apartment, where a table was spread with luxuries expressly for their foreign guests.

Meanwhile the bride and groom were standing up, and going through the accustomed ceremonies. After slightly partaking of their hospitality, we begged permission to return to their principal room for guests, and see the marriage.

The groom, a young man apparently about twenty-two, was handsomely attired in purple satin. The bride, veiled from head to foot, arrayed in scarlet, stood by his side. A company of Taouist priests were present, and one prominent individual was addressing them, evidently enforcing the obligations of married life.

They alternately faced each other, then the

company, after which turning entirely round, they kneeled before the ancestral tablets. They are assisted in these ceremonies by a middle-aged lady, generally a family relative, selected for the purpose. The groom's sisters or cousins, although they do not stand up with them, are in waiting to do the office of bride's maids.

A cup of wine is offered to each by the matron lady. Seated at a table, the groom drinks, the bride being veiled, the cup is gracefully passed toward her mouth; then standing up, they are tied together by the feet with a strip of silk, long enough to allow them to walk.

Preceded by musicians playing, the bridegroom and bride, with their attendants, threaded their way through the corridors of the house. An elderly gentleman beckoned to us to follow them; it was dark, we knew not where they would lead us, but after going through several winding passages, we found ourselves in the kitchen!

Here the newly-married pair, kneeling, paid adoration to the god who presides over the



culinary department, in order to secure that which every Chinese considers the height of human happiness, plenty of rice.

Returning by the same course, we soon found ourselves in the bridal chamber. Every part of this room was elegantly and brilliantly adorned.

The pair being seated together, the veil is lifted, and the groom for the first time beholds the features of his bride. In this case, the young man for some reason unknown to observers, found it difficult to conceal his feelings, which seemed ready every moment to break forth in merriment.

Arrived at this point, the elderly gentleman (whom we supposed to be the groom's father), beckoned to us to retire from the room, and with many thanks for the gratification they had afforded us, we took our leave and returned home.

In the month of November, 1851, our missionary circle at Shanghai, suffered a serious and afflictive bereavement.

Mrs. Eliza G. Shuck, wife of Rev. J. L.

Shuck, after some months of indisposition, exchanged the toils of her missionary life for the glorious rewards of her Father's house in Heaven.

Mrs. Shuck was deeply interested in the labors of Chinese females, and exerted her labors, and tendered her sympathy in their behalf, with the fervor that marked all her intercourse with her missionary sisters.

Accomplished in mind and manners, her influence, not only upon the Chinese, but upon her particular friends, was that of winning gentleness. Her religious character was decided, and distinguished by humble and child-like confidence in God.

In this frame of mind she received the last summons, gave directions respecting her family with perfect composure, and leaving her first infant daughter to the care of others, fell asleep in Jesus.

## XXII.

Happy Situation—Interruption of Plans—Dr. B.'s Illness  
—American Generosity—A Trying Resolve—Care of  
the School—Parting with Alan—King-meh.

THE autumn of 1851 was an interesting period in the history of the little school at Wongka-Moda. It consisted of sixteen boarders, ten day scholars, and two of the matron's children. The foreign teacher and the pupils had become acquainted, and enjoyed each other's confidence, the children had formed regular habits of industry, and acquired some skill in various kinds of work. They had also learned to observe the Sabbath, and listen to the gospel. I had acquired enough of their language to be understood without difficulty; we sympathized with each other and were a very happy family.

The situation of the school was quite in ac-

cordance with Chinese ideas, being so entirely enclosed and secluded.

A great many Chinese women visited the establishment, who always seemed gratified and much surprised at the interest manifested in behalf of the girls, particularly in seeing them taught to sew in their own style, make, mend and wash their own clothes.

In discharging these duties, and striving to fill the station appointed by our Heavenly Father, all the happiness that earth affords was ours; we envied not the great nor the gay, nor would we have exchanged our Chinese dwellings, save for a more airy and healthy situation, for a regal palace and its vast possessions.

How frequently it occurs, that when individuals have attained an object to which they have long looked forward with lively interest, and made efforts to accomplish, our Heavenly Father's wisdom sees fit to derange their plans, and point his finger to a different course from that which they have marked out for themselves.

At this juncture as the "fallow ground" of heathenism in these pupils was being broken up, and they were beginning to receive the seed of the Word, we were called to follow the Lord's bidding.

It was toward the last of November—winter approaching—the season on which missionaries depend to invigorate their frames, often exhausted by close application, and the intense heat of summer, which, in a Chinese house, is often insupportably enervating. We were planning increased systematic diligence for the winter. The work of translation, the study of the language, the instruction of the Chinese pupils, and household duties, filled up all our time. We were thus pleasantly occupied, when God suddenly laid his hand upon us, and by the voice of his providence said, stop doing, and learn a lesson in suffering.

My husband fainted under the pressure of disease, and the wheels of life almost stood still. His strength was prostrated by an extreme irritation of the throat, lungs, and stomach, and a racking cough. To attempt to

labor or study was not only useless but presumptive; indeed he could not rise from his bed until noon.

A change was recommended by his physician, who had known him seventeen years. Dr. Bridgman thought if sufficient strength returned, he would try a short sea voyage and visit his brethren at Canton, but during the months of December and January, there was scarcely any improvement. His friends in considering his case, felt that the contemplated visit would not be sufficient to recruit his exhausted energies.

At this crisis, a mercantile gentleman came forward offering to defray our expenses to and from America—we hesitated—we prayed over the subject. A meeting of the Revising Committee was then called for counsel. They and his physician decided that a long voyage was the *only* remedy, the last resort, and expressed the opinion that we were in duty bound to accept the generous proposal of Edward Cunningham, Esq., acting as American Consul at Shanghai, and go to our native land; my

husband having resided twenty-two years in China.

This decision was a trial to our faith, it was a path we had not sought, and we tried hard to feel that it was our duty to remain, if not to labor, to die in the Master's cause; but brethren and friends all said, "Go."

What was to be done with the few lambs we had gathered? Should we turn them into the wilderness of heathenism again, to be ensnared and taken by "the roaring lion who goeth about seeking whom he may devour?" How could we do this? Dr. Bridgman was willing to undertake the voyage alone, for the work's sake, but counsellors said "it was our duty to go together. He was weak, and needed my sympathy and care;" but the school? What was to be done with that?

The Lord, the good Shepherd who "taketh the lambs in His arms, and carrieth them in his bosom," eased our burdens and dried our tears.

Mr. and Mrs. Wight of the Presbyterian Board, a young missionary couple who had

three little ones of their own, were willing to undertake the care of them, at least for a season.

The ship *Adelaide*, lay in the harbor ready to sail, and three days only were allowed to prepare. Missionary and mercantile friends lent a helping hand to make us ready, and all hastened our departure.

Among the little flock, there was one who was unto us as a daughter, and we were to her as parents. Four years' watchfulness and care had cemented this union. It was Alan. How should this change be made known to her? The hour had come. I took her alone, and explained to her young mind the cause of our separation. She spoke not a word of reply, but her heart was full, and tears and sobs told me the struggle of the child's affection. We wept together. During the day when we had regained our composure, she was told that her services were needed in the school, and as she understood English, and was acquainted with the whole routine of duties, she would be of great assistance to Mrs. Wight. This reason-



ing soothed her feelings; she was ready to comply with our wishes, but between affection and duty there was a strong conflict.

Proceeding thus far, the next step was to announce our departure to the school. The boarders and day pupils were assembled, and the case was stated in plain and simple terms. They were told that we were to leave them, if Dr. B.'s health was restored, only for a season; a year was the stipulated period. The kind provision which God had made to have them taught and cared for, during our absence, was recommended to their consideration. A proposal was made to take one pupil with us. Nearly all turned their eyes upon Alan; understanding this, it was remarked, "Alan cannot accompany us, her mother said she 'must not go to the foreign country.' If any of you are willing you may stand up"—three rose. "Suppose you all select one," I continued, "the friends in America will be pleased to see a Chinese pupil, and during the voyage I wish to read and speak Chinese, lest when we return, you will not understand me." Their

choice was requested, and they all decided upon King-meh, quite in accordance with our previous judgment. King-meh has been uniformly remarkable for her obedience and attention; the other pupils have always looked up to her for direction when the matron or myself were unusually occupied.

It was first mentioned to the girl, and she was quite pleased and ready to give her consent, but she replied, "I am afraid my parents and brothers will not be willing." This was problematical. Her parents are poor but respectable. King-meh used all her powers of persuasion, at the first interview with her mother, but more reflection was required.

At the next consultation the mother desired to accompany her daughter. She was told it was too expensive. She then asked if King-meh's brother could not go, and get employment on board ship. This arrangement would not do, but we were to take charge of a lad, a son of one of the missionaries on the passage, and if King-meh accompanied us and attended to the boy, the parents were willing to allow

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the mother \$15 for her services. This offer touched a secret spring; she seemed thoughtful for a moment, and then said, "Well, if you will not betroth her to a foreigner, she may go."

These circumstances may seem trivial on these pages, but they illustrate the character of the people in our field of labor.

## XXIII.

Embarkation—Singular Phenomenon—St. Helena—Napoleon's Tomb—Mrs. Judson's Grave—Conclusion.

FEBRUARY 3d we left our residence at Wonka-Moda, and embarked on board the ship *Adelaide*, Captain 'Cobb. A singular phenomenon observed in the Chinese sea is thus described in Dr. Bridgman's private journal:—

“*Thursday evening, February 12th, 1852.*—A most wonderful phenomenon appeared. The passengers had come down to the cabin just as night closed in; the captain, observing that the water alongside was whitish, hastened down, glanced his eye at the chart and at the barometer, and then ran on deck.

“‘Sir,’ said the first officer, ‘the sea is as white as milk.’

“We had, as we believed, according to our

reckoning, passed the dangerous Pratas. No other shoals were marked on our charts. A second and a third time the captain came down—carefully reviewed the figures on his slate. But not a word did he utter. ‘What is the case, Captain?’ said I, as he came again. ‘She sails finely.’ After a few minutes more the Captain came and said to me as I lay in my berth, ‘Come up on deck and see the most wonderful sight you ever saw in your life.’ A half-hour had now elapsed since it was first observed, as far as the eye could see, the whole surface of the ocean appeared as white as drifted snow.

“When I first saw it, the sea was not only white, but it was perfectly smooth; as if by some secret impulse every wave and ripple was levelled. The lead at thirty-five fathoms, 210 feet, found no bottom; and it was morally certain that our ship was at least one hundred miles from any land or shoals laid down on the charts. The horizon, which had been clear during the afternoon, was thick and hazy. The scene continued unchanged till

near midnight. It then cleared up, and the sea again appeared as usual.

“After the closest observation we could make, it was concluded that this wonderful phenomenon was not the result of any change in the sea, but in the atmosphere. The barometer had fallen considerably. It was conjectured that dense heavy strata, of atmospheric substance, invisible to the eye, resting on the surface of the waters, were the causes of this novel sight.”

On Sunday, May 1st, we arrived at St. Helena. The island, we are informed, is nine and three quarters miles long, and six and three quarters wide. There are six thousand inhabitants of various nations residing there.

The shore is bold, rocky and barren. We approached the same landing-place where Napoleon, in his exile, placed his feet; the rocks seem to have been thrown up suddenly to a great height by volcanic action. The white sea-foam dashes furiously upon the rocks, threatening to engulf us forever, and the roar of the waters is heard at a distance.

The boatmen are obliged to watch a lull when the waves recede, to jump ashore, and great skill, as well as very strong boats, are needful to land in safety. We were immediately visited by Mr. Carroll, the American Consul, who invited us to attend service at the church on shore that evening.

After being three months at sea, this was indeed a delightful change. The deep tones of an organ, leading the services of the sanctuary, the chanting of the charity children, the voice of the preacher on this lone islet of the great deep, all combined to make us feel that we had reached a living spring in our pilgrimage, and it made a pleasant interruption to the necessary monotony of a long voyage. We returned to the ship after the services. The following morning we accepted an invitation to breakfast at the Consul's. A part of our company obtained a carriage to pay a visit to Longwood, one lady and gentleman accompanying us on horseback.

The island is mountainous, and we commenced the ascent of the high hills at a slow

pace; this gave us an opportunity of enjoying the scenery. It reminded me somewhat of Hong-Kong. Now a deep ravine and water-fall bursts upon the view, then a pine forest, and anon a fertile valley, though the island generally is not highly cultivated.

After riding a distance of three miles, we descended into a little valley where Napoleon selected his last resting-place. It is a circular enclosure, adorned with willow and cypress. In the centre of this is the Conqueror's tomb, surrounded by a fence, and protected from the weather by a covering of sail-cloth.

Some of us descended the steps, and Sally, the colored woman, who has charge of the premises, gave quite an eloquent description of the number of coffins in which the body was enclosed, the direction of the head, feet, and the appearance of the body when exhumed. We plucked sprigs of the Cypress and Willow, and repaired to the spring close at hand, where Napoleon's servants, with their silver pitchers, came a long distance to supply him with water.



Recording our names in a book for visitors, at an adjacent cottage, we resumed our seats in the carriage, and proceeded to Longwood, a distance of three miles.

The house is in a very dilapidated state. One part of it is used as a mill, and another part as a stable. We were shown into an apartment that was his bedroom. A board has been taken from the floor, and a stone from the wall, in the direction in which he slept, and carried to France.

His dining-room was without windows, the light being admitted from the door. The walls, of dark green color, gave the apartment a very sombre hue.

Posts for the sentinels still remain. The artificial pond in a spot that was his garden, where he amused himself with gold-fish, overshadowed by a fir-tree, on a branch of which a cage of birds was suspended, reminded us of what we had read of Napoleon.

It was so repugnant to his feelings to be constantly watched by sentinels, that he walked out and visited but little.

Within five minutes' walk is a house built for him by the English government, better suited to his rank, and more conducive to his comfort. But this he never occupied. It was being completed when he was removed by death. It is situated on an admirable site, overlooking a beautiful country. From his drawing-room window he had a view of an extensive lawn, where the English soldiers practised at arms.

In our course up the hills, we passed "The Briars," where Napoleon resided previous to his removal to Longwood. Returning we enjoyed a view of Plantation House, the summer residence of the Governor of the island. The course of our ride completed a circuit of twelve miles.

There was one other spot we wished to see, and on Tuesday morning, we paid another visit to Jamestown. On all these occasions the American Consul, Mr. John Carroll, and his amiable lady, paid us every possible attention.

This spot was the grave of Mrs. Sarah B.

Judson, wife of the Rev. Adoniram Judson, Missionary to Burmah, who died on board ship, off St. Helena, September 1st, 1845, and was interred under a Banyan tree, in the English burying-ground at Jamestown.

There is a plain slab with her name, her age, the length of her missionary course, her connection with Mr. Boardman, and afterwards with Mr. Judson, and underneath, the following lines written by her husband.

“Here sweetly she sleeps on this rock of the ocean,  
Away from the home of her youth,  
And far from the land where with heart-felt devotion,  
She scattered the bright beams of truth.”

The high intellectual character of this lady, her personal accomplishments, her self-denying labors among the Burmans, suggested pleasant topics for reflection; we lingered round her tomb, plucked some leaves from the Banyan tree, as mementoes of our visit, and then left her ashes to their rest till the morning of the resurrection.

## CONCLUSION.

WE arrived in New York, June 17th, 1852, and now on the eve of our departure for our Chinese home, we would express our grateful acknowledgments to one and all of our Christian friends, who have given us such a warm reception, so many testimonies of their christian regard, and their interest in the cause of missions.

Our spirits have been refreshed at the holy convocation, our strength has been invigorated by travelling. With renewed health we cheerfully turn our faces to the sun rising. The "pillar of a cloud by day, and of fire by night," has led us all the way, and now points us back to the land of our adoption.

Through the liberality of Messrs. Olyphant, we are provided with a passage on the "Wild Pigeon;" and to all our dear friends we say, "Hinder us not," but with hearts glowing with gratitude and christian love accept an affectionate Adieu.

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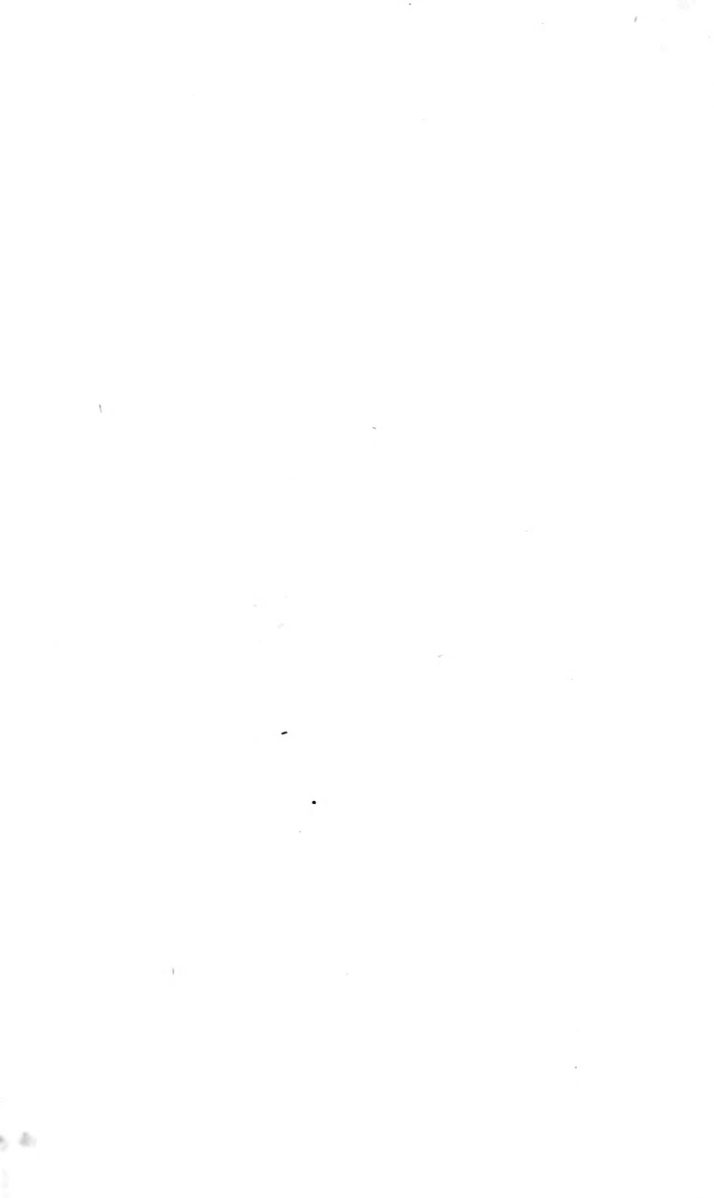
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